THE

BOOK

OF

Common Prayer

AND

Administration of the

SACRAMENTS

And other

RITES and CEREMONIES

Of the

CHURCH of ENGLAND.



LONDON

Printed by *Christopher Barker*, Printer to the Kings most Excellent Majesty. 1660.

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120.

¶ January hath xxxi. days.

Sun { riſeth / falleth } hour { 8.mi.4. / 3.mi.56. }

Pſalms.				Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon	Evening prayer. i. Leſſon	Evening prayer. ii. Leſſon
i	A	Kalend.	Circumciſion	Gen. rvii.	Rom. i.	Deut. r.	Coloſ. ii.
ii	b	iiii No.		Gen. i.	Matth. i.	Gen. ii.	Rom. i.
iii	c	iii No.		iii	ii	iv	ii.
iv	d	Pꝛid. No.		v	iii	vi	iii
v	e	Nonas.		vii	iv	viii	iv
vi	f	viii Id.	Epiphany	Eſa. ix.	Luke iii.	Eſa. xl.	John ii.
vii	g	vii Id.		Gen. ix.	Matth. v.	Gen. xii.	Rom. v.
viii	A	vi Id.	Lucian.	xiii	vi	xiv.	vi
ix	b	v Id.		xv	vii	xvi	vii
x	c	iv Id.		xvii	viii	xviii	viii
xi	d	iii Id.		xix	ix	xx	ix
xii	e	Pꝛid. Id.		xxi	x	xxii	x
xiii	f	Idus.	Sol in Aqu.	xxiii	xi	xxiv	xi
xiv	g	xix kl.	Hilarii.	xxv	xii	xxvi	xii
xv	A	xviii kl.	Febꝛuarii.	xxvii	xiii	xxviii	xiii
xvi	b	xvii kl.		xxix	xiv	xxx	xiv
xvii	c	xvi kl.		xxxi	xv	xxxii	xv
xviii	d	xv kl.	Pꝛiſca.	xxxiii	xvi	xxxiv	xvi
xix	e	xiv kl.		xxxv	xvii	xxxvi	xvii
xx	f	xiii kl.	Fabian.	xxxviii	xviii	xxxix	i Coꝛ. i.
xxi	g	xii kl.	Agnes.	xl	xix	xli	ii
xxii	A	xi kl.	Vincent.	xlii	xx	xliii	iii
xxiii	b	x kl.		xliv	xxi	xlv	iv
xxiiii	c	ix kl.		xlvi	xxii	xlvii	v
xxv	d	viii kl.	Con. of Pau.	xlviii	Act. xxii.	Wiſd. v.	vi
xxvi	e	vii kl.		Gen. 48.	Matth. 23	Gen. xlix.	Act. xxvi.
xxvii	f	vi kl.			xxiv	Exod. i.	i Coꝛ. vii.
xxviii	g	v kl.		Exod. ii.	xxv	iii	viii
xxix	A	iv kl.		iv	xxvi	v	ix
xxx	b	iii kl.		vii	xxvii	viii	x
xxxi	c	Pꝛid. kl.		ix	xxviii	x	xi

¶ February hath xxviii. days.

Sun { riseth / falleth } hour { 3.mi.29. / 8.mi.34 }

Psalms.

					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Evening prayer. i. Lesson.	Evening prayer. ii. Lesson.
i	d	Kalend.			Erod.ri.	Mark.i.	Erod. rii.	i Cor. riii.
ii	e	iv.	No.	Fast.	Wisd. ir.	ii	Wisd. rii.	riv
iii	f	iii.	No.	Purif. of Mary.	Erod.riii.	iii	Erod.riv.	rv
iv	g	Prid.	No.	Blasii.	rv	iv	rvi	rvi
v	A	Nonas.			rvii	v	rvii	ii Cor. i.
vi	b	viii	Id.	Agathe.	rix	vi	rr	ii
vii	c	vii	Id.		rxi	vii	rrii	iii
viii	d	vi.	Id.		rrii	viii	rriv	iv
ix	e	v	Id.		rrrii	ix	rrrii	v
x	f	iv	Id.		rrriv	x	Leu. rviii.	vi
xi	g	iii	Id.	Sol in Pis.	Levit. rix.	xi	rr	vii
xii	A	Prid.	Id.		rrvi	xii	Num. ri.	viii
xiii	b	Idus.		March.	Num. rii.	xiii	rui	ix
xiv	c	rvi	kl.	Valentine.	riv	xiv	rvi	x
xv	d	rv	kl.		rvii	xv	rr	xi
xvi	e	riv	kl.		rri	xvi	rrii	xii
xvii	f	riii	kl.		rriii	Luk. di. i.	rriv	xiii
xviii	g	rii	kl.		rrv	di. i	rrvii	Gala. i.
xix	A	ri	kl.		rrr	ii	rrri	ii
xx	b	x	kl.		rrrii	iii	rrrv	iii
xxi	c	ix	kl.		rrrvi	iv	Deut. i.	iv
xxii	d	viii	kl.		Deut. ii	v	iii	v
xxiii	e	vii	kl.	Fast.	iv	vi	v	vi
xxiv	f	vi	kl.	S. Matthias.	Wisd. 19.	vii	Eccles. i.	Ephe. i.
xxv	g	v	kl.		Deut. vi.	viii	Deut. vii.	ii
xxvi	A	iv	kl.		viii	ix	ir	iii
xxvii	b	iii	kl.		x	x	ri	iv
xxviii	c	Prid.	kl.		xii	xi	rv	v

¶ March hath xxxi. days.

Sun { riſeth / falleth } hour { 6.mi.18. / 5.mi.42. }

Pſalms.

					Morning prayer. i.Leſſon.	Morning prayer. ii.Leſſon	Evening prayer. i.Leſſon.	Evening prayer. ii.Leſſon
i	d	Kalend.	David.	Deut.xvi.	Luk.ii.	Deu.xvii.	Eph.vi.
ii	e	vi	Cedde.	xviii	iii	xix	Phil.i.
iii	f	iv No.		xx	iv	xxi	ii
iv	g	iii No.		xxii	v	xxiii	iii
v	A	ii No.		xxiv	vi	xxiv	iv
vi	b	Pꝛid. No.		xxvii	vii	xxviii	Colos.i.
vii	c	Nonas	Perpetue.	xxix	viii	xxx	ii
viii	d	viii Id.		xxxi	ix	xxxii	iii
ix	e	vii Id.		xxxii	x	xxxiv	iv
x	f	vi Id.		xxxiii	xi	Joſu.ii.	i Theſ.i.
xi	g	v Id.	Equinoctium	Joſu.i.	xii	iv	ii
xii	A	iv Id.	Gꝛegoꝛy.	iii	xiii	vi	iii
xiii	b	iii Id.	Sol in Aries.	v	xiiii	viii	iv
xiv	c	Pꝛid. Id.		vii	xv	x	v
xv	d	Idus.		ix	John i.	xii	ii Theſ.i.
xvi	e	xvii kl.	Aprilis	xiiii	ii	Judg.ii.	ii
xvii	f	xvi kl.		Judg.i.	iii	iv	iii
xviii	g	xv kl.	Edward.	iii	iv	vi	i Tim.i.
xix	A	xiv kl.		v	v	viii	ii.iii.
xx	b	xiii kl.		vii	vi	x	iv
xxi	c	xii kl.	Benedict.	ix	vii	xii	v
xxii	d	xi kl.		xi	viii	xiv	vi
xxiii	e	x kl.		xiii	ix	xvi	ii Tim.i.
xxiv	f	ix kl.	Faſt.	xv	x	xviii	ii
xxv	g	viii kl.	An. of Mary	Eccluſ.ii.	xi	Eccluſ.3.	iii
xxvi	A	vii kl.		Judg.xix	xii	Judg.xx.	iv
xxvii	b	vi kl.		xxi	xiii	Ruth.i.	Titus.i.
xxviii	c	v kl.		Ruth ii.	xv	iii.	ii.iii.
xxix	d	iv kl.		iv	xvi	i Sam.i.	Philem.
xxx	e	iii kl.		i Sam.ii.	xvii	iii	Heb.i.
xxxi	f	Pꝛid. kl.		iv	xviii	v	ii

¶ April hath xxx. days.

Sun { riseth / falleth } hour { 5.mi.15. / 6.mi.45. }

Psalms.

					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Evening prayer. i. Lesson.	Evening prayer. ii. Lesson.
i	g	Kalend.			i Sam. 6.	John xix.	i Sam. 7.	Heb. iii.
ii	A	iv No.			viii	xx	ix	iv.
iii	b	iii No.	Richard.		x	xxi	xi	v
iv	c	Prid. No.	Ambros.		xii	Act. i.	xiii	vi
v	d	Nonas.			xiv	ii	xv	vii
vi	e	viii Id.			xvi	iii	xvii	viii
vii	f	vii Id.			xviii	iv	xix	ix
viii	g	vi Id.			xx	v	xxi	x
ix	A	v Id.			xxii	vi	xxiii	xi
x	b	iv Id.			xxiv	vii	xxv	xii
xi	c	iii Id.			xxvi	viii	xxvii	xiii
xii	d	Prid. Id.		Sol in Tau.	xxviii	ix	xxix	Jam. i.
xiii	e	Idus.			xxx	x	xxxi	ii
xiv	f	xviii kl.		Matt.	ii Sam. i.	xi	ii Sam. ii.	iii
xv	g	xvii kl.			iii	xii	iv	iv
xvi	A	xvi kl.			v	xiii	vi	v
xvii	b	xv kl.			vii	xiiii	viii	i Pet. i.
xviii	c	xiiii kl.			ix	xv	x	ii
xix	d	xiii kl.		Alpheg.	xi	xvi	xii	iii
xx	e	xii kl.			xiii	xvii	xiv	iv
xxi	f	xi kl.			xv	xviii	xvi	v
xxii	g	x kl.			xvii	xix	xviii	ii Pet. i.
xxiii	A	ix kl.		H. Georg.	xix	xx	xx	ii
xxiv	b	viii kl.			xxi	xxi	xxii	iii
xxv	c	vii kl.		S. Mark Ev.	Eccles. 4.	Eccles. 5.	Eccles. 5.	i John i.
xxvi	d	vi kl.			ii Sa. 23.	2 Sa. 24.	2 Sa. 24.	ii
xxvii	e	v kl.			i King. i.	1 King. 2.	1 King. 2.	iii
xxviii	f	iv kl.			iii	iv	iv	iv
xxix	g	iii kl.			v	vi	vi	v
xxx	A	Prid. kl.			vii	xxiii	viii	ii. iii John

¶ May hath xxxi. days.

Sun { riseth / falleth } hour { 4.mi.36. / 7.mi.24. }

Pſalms.

Morning prayer. { i. Leſſon. / ii. Leſſon }

Evening prayer. { i. Leſſon. / ii. Leſſon }

		Kalender.						
i	b	vi	No.	Philip and Jac.	Eccles. 7.	Act. vii	Eccles. ix.	Jude
ii	c	v	No.		1. King. ix.	rrviii	i. King. x.	Rom. i.
iii	d	iv	No.	Invent. of	ri	Matth. i.	rii	ii
iv	e	iii	No.	the Crols.	riii	ii	riv	iii
v	f	ii	No.		rv	iii	rvi	iv
vi	g	Pꝛid.	No.	John Poꝛt.	rvii	iv	rviii	v
vii	A	Nonas.			rix	v	rr	vi
viii	b	viii	Id.		rri	vi	rrii	vii
ix	c	vii	Id.		2. King. i.	vii	2. King. 2.	viii
x	d	vi	Id.		iii	viii	iv	ix
xi	e	v	Id.		v	ix	vi	x
xii	f	iv.	Id.	Sol in Gem.	vi	x	viii	xi
xiii	g	iii	Id.		ix	xi	x	xii
xiv	A	Pꝛid.	Id.		xi	xii	xii	xiii
xv	b	Idus.		Junii.	xiii	xiii	xiv	xiv
xvi	c	rix	kl.		xv	xiv	xvi	xv
xvii	d	rviii	kl.		rvii	xv	rviii	xvi
xviii	e	rvii	kl.		rix	xvi	rr	i. Tim. i.
xix	f	rvi	kl.	Dunſtan.	rxi	xvii	rrii	ii
xx	g	rv	kl.		rriii	xviii	rriv	iii
xxi	A	riv.	kl.		rrv	xix	Ezra ii	iv
xxii	b	riii	kl.		Ezra. iii	xx	iv	v
xxiii	c	rii	kl.		v	xxi	vi	vi
xxiv	d	ri	kl.		vii	xxii	ix	vii
xxv	e	x	kl.		Nehe. i.	xxiii	Nehe. ii.	viii
xxvi	f	ix	kl.	Auguſtin.	iv	xxiv	v	ix
xxvii	g	viii	kl.		vi	xxv	viii	x
xxviii	A	vii	kl.		ix	xxvi	x	xi
xxix	b	vi	kl.	Charles II b.	xiii	xxvii	Heſt. i.	xii
xxx	c	v	kl.		Heſt. ii.	xxviii	iii	xiii
xxxi	d	Pꝛid.	kl.		iv.	Marke i.	v	xiv

¶ June hath xxx. days.

Sun { riseth / falleth } hour { 3.mi.34. / 8.mi.26. }

Psalms.

					Morning prayer. i. Lesson	Morning prayer. ii. Lesson	Evening prayer. i. Lesson	Evening prayer. ii. Lesson
i	e	Kalend.						
ii	f	iv. No.						
iii	g	iii No.	Nichomed.					
iv	A	Pꝛid. No.						
v	b	Nonas.	Bonifac.					
vi	c	viii Id.						
vii	d	vii Id.						
viii	e	vi Id.						
ix	f	v Id.						
x	g	iv Id.						
xi	A	iii Id.	Barnab.Ap.					
xii	b	Pꝛid. Id.	Sol in Con.					
xiii	c	Idus.	Solſtit. æſti.					
xiv	d	xviii kl.	Iulii.					
xv	e	xvii kl.						
xvi	f	xvi. kl.						
xvii	g	xv kl.						
xviii	A	xiv kl.						
xix	b	xiii kl.						
xx	c	xii kl.	Edwazd.					
xxi	d	xi kl.						
xxii	e	x kl.						
xxiii	f	ix kl.	Faſt.					
xxiv	g	viii kl.	John Baptiſt.					
xxv	A	vii kl.						
xxvi	b	vi kl.						
xxvii	c	v kl.						
xxviii	d	iv kl.						
xxix	e	iii kl.	Faſt.					
xxx	f	Pꝛid. kl.	Peter Apoſt.					

					Morning prayer. i. Lesson	Morning prayer. ii. Lesson	Evening prayer. i. Lesson	Evening prayer. ii. Lesson
					Heſt.vi.	Mark ii.	Heſt. vii.	i Coꝛ.xv.
					viii	iii	ix	xvi
			Nichomed.		Job i.	iv	Job ii.	ii Coꝛ.i.
					iii	v	iv	ii
			Bonifac.		v	vi	vi	iii
					vii	vii	viii	iv
					ix	viii	x	v
					xi	ix	xii	vi
					xiii	x	xiv	vii
					xv	xi	xvi	viii
			Barnab.Ap.		Eccles.x.	Act.xiv.	Eccleſ. xii	Acts 15.
			Sol in Con.		Job 17.	Mar.xii.	Job xix	ii Coꝛ. ix.
			Solſtit. æſti.		xxx (18.	xiii	xxi.	x
			Iulii.		xxii	xiv	xxiii	xi
					xxiv.xxv.	xv	xxvi.xxvii	xii
					xxviii	xvi	xxix	xiii
					xxx	Luke i.	xxxi	Galat.i.
					xxxii	ii	xxxiii	ii
					xxxiv	iii	xxxv	iii
			Edwazd.		xxxvi	iv	xxxvii	iv
					xxxviii	v	xxxix	v
					xl	vi	xli	vi
			Faſt.		xlii	vii	Pꝛov.i.	Epheſ.i.
			John Baptiſt.		Mala.iii.	Mat. ii.	Mala.iv.	Mat.xiv.
					Pꝛov.ii.	Luke viii	Pꝛov.iii.	Epheſ.ii.
					iv.	ix	v	iii
					vi	x	vii	iv
					viii	xi	ix	v
			Faſt.		Eccle.xv.	Acts iii.	Eccl.xix.	Acts iv.
			Peter Apoſt.		Pꝛov.x.	Luke xii.	Pꝛov.xi.	Ephe.vi.

¶ July hath xxxi. days.

Sun { riſeth / falleth } hour { 4.mi.34. / 7.mi.26. }

Pſalms.

Morning prayer. { ii. Leſſon. / i. Leſſon. }

Evening prayer. { ii. Leſſon. / i. Leſſon. }

i	g	Kalend.	Willt. of Ma.	Pꝛov. xii.	Luk. xiii.	Pꝛo. xiii.	Phil. i.
ii	A	vi No.		xiv	xiv	xv	ii
iii	b	v No.	Martin.	xvi	xv	xvi	iii
iv	c	iv No.		xviii	xvi	xix	iv
v	d	iii No.		xx	xvii	xxi	Coloſ. i.
vi	e	Pꝛid. No.	Dog days begin.	xxii	xviii	xxiii	ii
vii	f	Nonas.		xxiv	xix	xxv	iii
viii	g	viii Id.		xxvi	xx	xxvii	iv
ix	A	vii Id.		xxviii	xxi	xxix	i Theſ. i.
x	b	vi Id.		xxx	xxii	Eccleſ. i.	ii
xi	c	v Id.		Eccleſ. ii.	xxiii	iii	iii
xii	d	iv Id.	Sol in Leo.	iv	xxiv	v	iv
xiii	e	iii Id.		vi	John i.	vii	v
xiv	f	Pꝛid. Id.		viii	ii.	ix	ii Theſ. i.
xv	g	Idus.	Swithun.	x	iii	xi	ii
xvi	A	xvii kl.	Auguſt.	xii	iv	Jere. i.	iii
xvii	b	xvi kl.		Jerem. ii.	v	iii	i Tim. i.
xviii	c	xv kl.		iv	vi	v	ii. iii.
xix	d	xiv kl.		vi	vii	vii	iv
xx	e	xiii kl.	Margaret.	viii	viii	ix	v
xxi	f	xii kl.		x	ix	x	vi
xxii	g	xi kl.	Magdalen.	xii	x	xi	ii Tim. i.
xxiii	A	x kl.		xiv	xi	xiii	ii
xxiv	b	ix kl.	Faſt.	xvi	xii	xv	iii
xxv	c	viii kl.	James Apoſt.	xviii	xiii	xvii	iv
xxvi	d	vii kl.	Anne.	Jer. xviii.	xiv	Jere. xix.	Titus i.
xxvii	e	vi kl.		xx	xv	xxi	ii. iii.
xxviii	f	v kl.		xxii	xvi	xxiii	Philem.
xxix	g	iv kl.		xxiv	xvii	xxv	Hebꝛ. i.
xxx	A	iii kl.		xxvi	xviii	xxvii	ii
xxxi	b	Pꝛid. kl.		xxviii	xix	xxix	iii

¶ Auguſt hath xxxi. days.

Sun { riſeth / falleth } hour { 4.mi.34. / 7.mi.26. }

Morning prayer: iii. Leſſon, i. Leſſon.

Evening prayer: iii. Leſſon, i. Leſſon.

Pſalms.

i	c	Kalend.	Lammas.	Jer. xxx.	John xx	Jer. xxxi.	Heb. iv.
ii	d	iv No.		xxxii	xxi	xxxiii	v
iii	e	iii No.		xxxiv	Act. i.	xxxv	vi
iv	f	Pꝛid. No.		xxxvi	ii	xxxvii	vii
v	g	Nonas.		xxxviii	iii	xxxix	viii
vi	A	viii Id.	Tranſfigur.	xl	iv	xli	ix
vii	b	vii Id.	name of Je.	xlii	v	xliii	x
viii	c	vi Id.		xliv	vi	xlv. xlvi	xi
ix	d	v Id.		xlvii	vii	xlviii	xii
x	e	iv Id.	Laurence.	xlix	viii	l	xiii
xi	f	iii Id.		li	ix	lii	James i.
xii	g	Pꝛid. Id.	Sol in Virg.	Lamen. i.	x	Lamen. ii	ii
xiii	A	Idus.		iii	xi	iv	iii
xiv.	b	xix kl.	Septembꝛ.	v	xii	Ezek. ii.	iv
xv	c	xviii kl.		Ezek. iii.	xiii	vi	v
xvi	d	xvii kl.		vii	xiv	xiii	i Pet. i.
xvii	e	xvi kl.		viii	xv	xviii	ii
xviii	f	xv kl.		xxxiii	xvi	xxxiv	iii
xix	g	xiv kl.		Dan. i.	xvii	Dan. ii.	iv
xx	A	xiii kl.		iii	xviii	iv.	v
xxi	b	xii kl.		v	xix	vi	ii Pet. i.
xxii	c	xi kl.		vii	xx	viii	ii
xxiii	d	x kl.	Faſt,	ix	xxi	x	iii
xxiv	e	ix kl.	Bartho. Ap.	Eccleſ. 25.	xxii	Eccleſ. 26.	i John i.
xxv	f	viii kl.		Dan. vi.	xxiii	Dan. vii.	ii
xxvi	g	vii kl.		xiii ¶	xxiv	Pꝛov. xxx	iii
xxvii	A	vi kl.		Hoſ. i.	xxv	Oſe. 2. 3.	iv
xxviii	b	v kl.	Auguſtin.	iv	xxi	v. vi.	v
xxix	c	iv kl.	Behead.	vii	xxvii	viii	2. 3. John
xxx	d	iii kl.	John.	ix	xxviii	x	Jude
xxxi	e	Pꝛid. kl.		xi	Mark i.	xii	Rom. i.

¶ Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to be read until theſe words, And King Aſtyages, &c.

¶ September hath xxx. days.

Sun { riseth / falleth } hour { 4.mi.36. / 7.mi.24. }

Psalms.

					Morning prayer.		Evening prayer.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	f	Kalend.	Giles.	Ose. xiii.	Mat. ii.	Ose. xiv.	Rom. ii.
ii	g	iv No.		Joel i.	iii	Joel ii.	iii
iii	A	iii No.		iii	iv	Amos i	iv
iv	b	Prid. No.		Amos ii.	v	iii	v
v	c	Nonas.	Dog days end	iv	vi	v	vi
vi	d	viii Id.		vi	vii	vii	vii
vii	e	vii Id.	Enurc. bish.	vii	viii	ix	viii
viii	f	vi Id.	Nat. of Ma.	Obadia. i.	ix	Jonah i.	ix
ix	g	v Id.		Jon. ii. iii.	x	iv	x
x	A	iv Id.		Miche. i.	xi	Mich. ii.	xi
xi	b	iii Id.		iii	xii	iv	xii
xii	c	Prid. Id.	Sol in Libr.	v	xiii	vi	xiii
xiii	d	Idus.		vii	xiv	Nahu. i.	xiv
xiv	e	xviii kl.	Holy Crois	Nahu. ii.	xv	iii	xv
xv	f	xvii kl.	Æquinoct.	Abac. i.	xvi	Abac. ii.	xvi
xvi	g	xvi kl.	Autumnal.	iii	xvii	Zeph. i.	i Cor. i.
xvii	A	xv kl.	Lambert.	Zeph. ii.	xviii	iii	ii
xviii	b	xiv kl.		Agge i.	xix	Agge. ii.	iii
xix	c	xiii kl.		Zach. i.	xx	Zach. 2.3	iv
xx	d	xii kl.	Fast.	iv. v.	xxi	vi	v
xxi	e	xi kl.	S. Matthew.	Eccle. 35.	xxii	Eccle. 38.	vi
xxii	f	x kl.		Zach. 7.	xxiii	Zac. viii.	vii
xxiii	g	ix kl.		ix	xxiv	x	viii
xxiv	A	viii kl.		xi	xxv	xii	ix
xxv	b	vii kl.		xiii	xxvi	xiv	x
xxvi	c	vi kl.	Cypr. an.	Mal. i.	xxvii	Gala. ii.	xi
xxvii	d	v kl.		iii	xxviii	iv	xii
xxviii	e	iv kl.		Tob. i.	Mark i.	Tob. ii.	xiii
xxix	f	iii kl.	S. Michael.	Eccle. 39.	ii	Eccl. 44.	xiv
xxx	g	Prid. kl.	Hierom.	Tob. iii.	iii	Tob. iv.	xv

¶ October hath xxxi. days.

Sun { riſeth / falleth } { 6.mi. 25 / 6.mi. 22 } from

Pſalms.

Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Evening prayer. i. Leſſon.	Evening prayer. ii. Leſſon.
¶ Tob. vii	Mar. iv.	Joſu. xx.	i Cor. 16.
ix	v	xxii	ii Cor. i.
x	vi	Tob. x	ii
xi	vii	xi	iii
xiii	viii	xii	iv
Judith. i.	ix	Judith. ii	v
iii	x	iv	vi
v	xi	vi	vii
vii	xii	viii	viii
ix	xiii	x	ix
xi	xiv	xii	x
xiii	xv	xiv	xi
Wiſd. i.	xvi	Luk. di. i.	xii
iii	di. i.	Wiſd. ii.	xiii
v	ii	iv	Galat. i.
vii	iii	vi	ii
Eccluſ. ii.	iv	viii	iii
Wiſd. ix.	v	Job i.	iv
xi	vi	Wiſd. x.	v
xiii	vii	xii	vi
xv	viii	xiv	Epheſ. i.
xvii	ix	xvi	ii
xix	x	xviii	iii
Eccluſ. ii.	xi	Eccluſ. i.	iv
iv	xii	iii	v
vi	xiii	v	vi
viii	xiv	vii	Phil. i.
Job 24. 25	xv	Job xlii.	ii
Eccluſ. viii	xvi	Eccluſ. ix.	iii
x	xvi	xi	iv
xii	xvii	xiii	Coloſ. i.

i	A	Kalend.	Remig.				
ii	b	iv No.					
iii	c	iii No.					
iv	d	ii No.					
v	e	Pridie No.	Faith.				
vi	f	Nonas					
vii	g	viii Id.					
viii	A	vii Id.	Denis.				
ix	b	vi Id.					
x	c	v Id.					
xi	d	iv Id.					
xii	e	iii Id.	Sol in Scor.				
xiii	f	ii Id.	Edward.				
xiv	g	Pridie Id.					
xv	A	Idus.					
xvi	b	xvii kl.	Novemb.				
xvii	c	xvi kl.	Ethelozev.				
xviii	d	xv kl.	Luke Evang.				
xix	e	xiv kl.					
xx	f	xiii kl.					
xxi	g	xii kl.					
xxii	A	xi kl.					
xxiii	b	x kl.					
xxiv	c	ix kl.					
xxv	d	viii kl.	Criſpin.				
xxvi	e	vii kl.					
xxvii	f	vi kl.	Faſt.				
xxviii	g	v kl.	Sim. and Jude.				
xxix	A	iv kl.					
xxx	b	iii kl.					
xxxi	c	Pridie kl.	Faſt.				

¶ Note that the 6. of Exodus is to be read the firſt of October at Morning Prayer, unto theſe words, **Theſe be the heads, &c.**

¶ November hath xxx. days.

Sun { riseth / falleth } { 5.mi.36. / 6.mi.24. } hour.

Pſalms.

					Morning prayer: i. Leſſon.	Morning prayer: ii. Leſſon.	Evening prayer. i. Leſſon.	Evening prayer. ii. Leſſon.
i	d			All Saints.	Wiſd. iii.	Heb. xi. xii	Wiſd. v.	Rev. xix.
ii	e	iv	No.		Eccluſ. 14.	Luk. xviii.	Eccl. xv.	Coloſ. ii.
iii	f	iii	No.		xvi	xix	xvii	iii
iv	g	Pꝛid.	No.		xviii	xx	xix	iv
v			Idus.	Pammachii con.	xx	xxi	xxi	i Theſ. i.
vi	b	viii	Id.	Leonard.	xxii	xxii	xxiii	ii
vii	c	vii	Id.		xxiii	xxiii	xxv	iii
viii	d	vi	Id.		xxiv	xxiv	xxvi	iv
ix	e	v	Id.		xxv	John i.	xxx	v
x	f	iv.	Id.		xxvi	ii	xxxii	ii Theſ. i.
xi	g	iii	Id.	S. Martin.	xxviii	iii	xxxiv	ii
xii	A	Pꝛid.	Id.	Sol in Sagit.	xxxv	iv	xxxvi	iii
xiii	b		Idus.	Brice.	xxxvii	v	xxxviii	i Tim. i.
xiv	c	xviii	kl.	Decembris.	xxxix	vi	xl	ii. iii.
xv	d	xvii	kl.	Machut.	xli	vii	xlii	iv
xvi	e	xvi	kl.		xliii	viii	xliv	v
xvii	f	xv	kl.	Hugh biſh.	xlv	ix	xlvi	vi
xviii	g	xiv	kl.		xlvii	x	xlviii	ii Tim. i.
xix	A	xiii	kl.		xlix	xi	l	ii
xx	b	xii	kl.	Edmun. kin.	li	xii	Baruc. i.	iii
xxi	c	xi	kl.		Baruc. ii.	xiii	iii	iv
xxii	d	x	kl.	Cicili.	iv	xiv	v	Titus i.
xxiii	e	ix	kl.	Clement.	vi	xv	Eſa. i.	ii. iii.
xxiv	f	viii	kl.		Eſai. ii.	xvi	iii	Philem.
xxv	g	vii	kl.	Katherin.	iv	xvii	v	Heb. i.
xxvi	A	vi	kl.		vi	xviii	vii	ii
xxvii	b	v	kl.		viii	xix	ix	iii
xxviii	c	iv	kl.		x	xx	xi	iv
xxix	d	iii	kl.	Faſt.	xii	xxi	xiii	v
xxx	e	Pꝛid.	kl.	Andrew Apoſ	Pꝛov. xx.	Act. i.	Pꝛov. xxi	vi

¶ Note that the beginning of the xxvi. Chapter of Eccleſiaſticus (unto) But one is, &c. muſt be read with the xxv. Chapter.

¶ Note that the xlvi. Chapter of Eccleſiaſticus is to be read unto theſe wordes, After this he told, &c.

¶ December hath xxxi. days.

Sun { riſeth / falleth } hour { 8.mi.12 / 3.mi.46 }

Pſalms.

						Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Evening prayer. i. Leſſon.	Evening prayer. ii. Leſſon.
i	f	Kalend.				Eſa.xiv.	Act.ii.	Eſa.xv.	Heb.vii.
ii	g	iv	No.			xvi	iii	xvii	viii
iii	A	iii	No.			xviii	iv	xix	ix
iv	b	Pꝛid	No.			xx.xxi.	v	xxii	x
v	c	Nonis.				xxiii	vi	xxiv	xi
vi	d	viii	Id.	Nicho. biſh.		xxv	vi.vii.	xxvi	xii
vii	e	vii	Id.			xxvii	vi.viii.	xxviii	xiii
viii	f	vi	Id.	Con.of Ma.		xxix	viii	xxx	James i.
ix	g	v	Id.			xxxi	ix	xxxii	ii
x		iv	Id.			xxxiii	x	xxxiv	iii
xi	b	iii	Id.	Sol in Capr.		xxxv	xi	xxxvi	iv
xii	c	Pꝛid.	Id.			xxxvii	xii	xxxviii	v
xiii	d	Idus.		Lucy.		xxxix	xiii	xl	i Pet.i.
xiv	e	xix	kl.	January.		xli	xiv	xlii	ii
xv	f	xviii	kl.			xliii	xv	xliv	iii
xvi	g	xvii	kl.	O ſapienti.		xlv	xvi	xlvi	iv
xvii	A	xvi	kl.			xlvii	xvii	xlviii	v
xviii	b	xv	kl.			xlix	xviii	l	i Pet.i.
xix	c	xiv	kl.			li	xix	lii	ii
xx	d	xiii	kl.	Faſt.		liii	xx	liv	iii
xxi	e	xii	kl.	S. Thomas.		Pꝛov.23.	xxi	Pꝛov.24.	i John i.
xxii	f	xi	kl.			Eſa.lv.	xxii	Eſa.lvi.	ii
xxiii	g	x	kl.			lvii	xxiii	lviii	iii
xxiv	A	ix	kl.	Faſt.		lix	xxiv	lx	iv
xxv	b	viii	kl.	Chriſtmas.		Eſa.ix.	Luke ii.	Eſa.vii.	Titus iii.
xxvi	c	vii	kl.	S. Steven.		Pꝛov.28.	Act.vi,vii.	Eccles.4.	Acts viii.
xxvii	d	vi	kl.	S. John.		Eccleſ.5.	Revel.i.	vi	Rev.22.
xxviii	e	v	kl.	Innocents.		Jer.31.	Act.xxv.	Wisd.i.	i John v.
xxix	f	iv	kl.			Eſa.61.	xxvi	Eſa.lxii.	ii John
xxx	g	iii	kl.			lxiii	xxvii	lxiv	iii John.
xxxi	A	Pꝛid.	kl.	Silveſt. biſh.		lxv	xxviii	lxvi	Jude

A TABLE

For the Order of the Pſalms, to be ſaid at Morning and Evening Prayer.

	¶ Morning prayer.	¶ Evening prayer.
1	i. ii. iii. iv. v.	vi. vii. viii.
2	ix. x. xi.	xii. xiii. xiv.
3	xv. xvi. xvii.	xviii.
4	19. 20. 21.	xxii. xxiii.
5	xxiv. xxv. xxvi.	27. 28. 29.
6	xxx. xxxi.	32. 33. 34.
7	xxxv. xxxvi.	37.
8	xxxviii. xxxix. xl.	xli. xlii. xliii.
9	xliv. xlv. xlvi.	xlvii. xlviii. xlix.
10	l. li. lii.	liii. liv. lv.
11	lvi. lvii. lviii.	lix. lx. lxi.
12	lxii. lxiii. lxiv.	lxv. lxvi. lxvii.
13	lxviii.	lxix. lxx.
14	lxxi. lxxii.	lxxiii. lxxiv.
15	lxxv. lxxvi. lxxvii.	lxxviii.
16	lxxix. lxxx. lxxxi.	82. 83. 84. 85.
17	86. 87. 88.	89.
18	xc. xci. xcii.	xciii. xciv.
19	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
20	cii. ciii.	civ.
21	cv.	cvi.
22	cvii.	cviii. cix.
23	cx. cxi. cxii. cxiii.	cxiv. cxv.
24	cxvi. cxvii. cxviii.	cxix. Inde iv.
25	Inde v.	Inde iv.
26	Inde v.	Inde iv.
27	120. 121. 122. 123. 124. 125.	126. 127. 128. 129. 130. 131.
28	132. 133. 134. 135.	136. 137. 138.
29	139. 140. 141.	cxlii. cxliii.
30	144. 145. 146.	cxlvii. cxlviii. cxlix. cl.

¶ An Almanack for xxxviii. years.

The year of our LORD.	The Golden number.	Dominical Letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation Sunday.	Ascension day.	Whitsunday.	Advent Sunday.
1648	15	E A	30 Janu.	16 Febr.	2 April	7 May	11 May	21 May	3 Dec.
1649	16	G F	21	7	25 Mar.	29 April	3	13	2
1650	17	E C	10 Febr.	27 Febr.	14 April.	19 May	23	2 June	1
1651	18	D B	26 Janu.	12	30 Mar.	4	8	18 May	30 Nov.
1652	19	A G	15 Febr.	3 Mar.	18 April.	23	27	6 June	28
1653	1	F E	6	23 Febr.	10	15	19	29 May	27
1654	2	D C	22 Janu.	8	26 Mar.	30 April	4	14	3 Dec.
1655	3	B A	11 Febr.	28	15 April.	20 May	24	3 June	2
1656	4	G F	3	20	6	11	15	25 May	30 Nov.
1657	5	E D	25 Janu.	11	29 Mar.	3	7	17	29
1658	6	C B	7 Febr.	24	11 April.	16	20	30	28
1659	7	A G	31 Janu.	16	3	8	12	22	27
1660	8	F E	19 Febr.	7 Mar.	22	27	31	10 June	2 Dec.
1661	9	D C	10.	27 Febr.	14	19	23	2	1
1662	10	B A	26 Janu.	12	30 Mar.	4	8	18 May	30 Nov.
1663	11	G F	15 Febr.	4 Mar.	19 April.	24	28	7 June	29
1664	12	E D	7	24 Febr.	10	15	19	29 May	27
1665	13	C B	22 Janu.	8	26 Mar.	30 April	4	14	3 Dec.
1666	14	A G	11 Febr.	28	15 April.	20 May	24	3 June	2
1667	15	F E	3	20	7	12	16	26 May	1
1668	16	D C	19 Janu.	5	22 Mar.	26 April	30 April	10	29 Nov.
1669	17	B A	7 Febr.	24	11 April	16 May	20 May	30	28
1670	18	G F	30 Janu.	10	3	8	12	11 June	27
1671	19	E D	19 Febr.	1 Mar.	23	28	1 June	26 May	3 Dec.
1672	1	C B	4.	21 Febr.	7	12	16 May	15	1
1673	2	A G	26 Janu.	12	30 Mar.	4	8	7 June	30 Nov.
1674	3	F E	15 Febr.	4 Mar.	19 April.	24	28	23 May	29
1675	4	D C	31 Janu.	17 Febr.	4	9	13	14	28
1676	5	B A	23	9	26 Mar.	30 April	4	3 June	3 Dec.
1677	6	G F	11 Febr.	28	15 April.	20 May	24	19 May	2
1678	7	E D	27 Janu.	13	31 Mar.	5	9	8 June	1
1679	8	C B	16 Febr.	5 Mar.	20 April.	25	29	30 May	30 Nov.
1680	9	A G	8	25 Feb.	11	16	20	22	28
1681	10	F E	30 Janu.	16	3	8	12	4 June	27
1682	11	D C	12 Febr.	1 Mar.	16	21	25	27 May	3 Dec.
1683	12	B A	4	21 Feb.	8	13	17	18	2
1684	13	G F	27 Janu.	13	30 Mar.	4	8	7 June	30 Nov.
1685	14	E D	15 Febr.	4 Mar.	19 April.	24	28		29.

¶ The Golden Number.

¶ Note that the supputation of the year of our Lord in the Church of England, beginneth the xxv. day of March, the same day supposed to be the first day upon which the World was created, and the day when Christ was conceived in the womb of the Virgin Mary.

An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

WHere at the death of our late Soveraign Lord, King Edward the sixth, there remained one uniform order of Common Service and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fifth and sixth years of our said late Soveraign Lord, King Edward the sixth, intituled, An Act for the Uniformity of Common Prayer, and Administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first year of the reign of our late Soveraign Lady, Queen Mary, to the great decay of the due honor of God, and discomfort to the professors of the truth of Christs Religion.

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of repeal, and every thing therein contained, onely concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies, contained or appointed, in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming. And that the said Book, with the order of Service, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added, and appointed by this Statute, shall stand and be, from, and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenor and effect of this Statute: any thing in the foresaid Statute of repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedral, or Parish Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint John Baptist next coming, be bound to say and use the Mattens, Evensong, celebration of the Lords Supper, and Administration of each of the Sacraments, and all other Common and open Prayer, in such order and form as is mentioned in the said Book, so authorised by Parliament, in the said fifth and sixth years of the Reign of King Edward the sixth, with one alteration or addition, of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of S. John Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should use to minister the same, in such order and form as they be mentioned and set forth in the said Book, or shall wilfully or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, and maner of celebrating of the Lords Supper, openly or privily, or Mattens, Evensong, Administration of the Sacraments, or other open Prayers, then is mentioned and set forth in the said Book (Open prayer in and throughout this Act, is meant that prayer which is for other to come unto or hear, either in common Churches or private Chappels, or Oratories

ries, commonly called, The ſervice of the Church) or ſhall preach, declare, or ſpeak any thing in the derogation, or depraving of the ſaid Book, or any thing herein contained, or of any part thereof, and ſhall be thereof of lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confeſſion, or by the notorious evidence of the fact, ſhall loſe and forfeit to the Queens Highneſs, her heirs and ſucceſſors, for his firſt offence the profit of his Spiritual Benefices or Promotions, coming, or ariſing in one whole year next after his conviction: And alſo that the perſon ſo convicted ſhall for the ſame offence ſuffer impriſonment by the ſpace of ſix moneths without Bail or Mainprize. And if any ſuch perſon, once convict of any offence concerning the Premiſes, ſhall after his firſt conviction eftſoons offend, and be thereof in form aforeſaid lawfully convict: that then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment by the ſpace of one whole year, and alſo ſhall therefore be deprived ipſo facto of all his ſpiritual promotions. And that it ſhall be lawful to all Patrons, or Donors of all and ſingular the ſame ſpiritual promotions or of any of them, to preſent or collate to the ſame, as though the perſon or perſons ſo offending were dead. And that if any ſuch perſon or perſons after he ſhall be twice convicted in form aforeſaid, ſhall offend againſt any of the Premiſes the third time, and ſhall be thereof in form aforeſaid lawfully convicted: that then the perſon ſo offending, and convicted the third time, ſhall be deprived ipſo facto of all the ſpiritual promotions, and alſo ſhall ſuffer impriſonment during his life.

And if the perſon that ſhall offend, and be convict in form aforeſaid, concerning any of the premiſes, ſhall not be Beneficed nor have any ſpiritual promotion: that then the ſame perſon ſo offending, and convict, ſhall for the firſt offence ſuffer impriſonment during one whole year next after his ſaid conviction, without Bail or Mainprize. And if any ſuch perſon, not having any Spiritual promotion, after his firſt conviction ſhall eftſoons offend in any thing concerning the premiſes, and ſhall in form aforeſaid be thereof lawfully convicted: that then the ſame perſon ſhall for his ſecond offence, ſuffer impriſonment during his life.

And it is Ordained and Enacted by the Authority aboveſaid, that if any perſon or perſons whatſoever, after the ſaid Feaſt of the Nativity of Saint John Baptiſt next coming, ſhall in any Enterludes, Plays, Songs, Rimes, or by other open words, declare or ſpeak any thing in the derogation, depraving, or deſpiſing of the ſame Book, or of any thing therein contained, or any part thereof, or ſhall by open fact, deed, or by open threatnings, compel, or cauſe, or otherwiſe procure, or maintain any Parſon, Vicar, or other Miniſter, in any Cathedral or Pariſh Church, or in Chappel, or in any other place, to ſing or ſay any common and open Prayer, or to miniſter any Sacrament, otherwiſe, or in any other maner and form then is mentioned in the ſaid Book, or that by any of the ſaid means ſhall unlawfully interrupt or let any Perſon, Vicar, or other Miniſter, in any Cathedral or Pariſh Church, Chappel, or any other place, to ſing or ſay common and open Prayer, or to miniſter the Sacraments, or any of them, in ſuch maner and form as is mentioned in the ſaid Book: that then every ſuch perſon, being thereof lawfully convicted in form aboveſaid ſhall forfeit to the Queen our Soveraign Lady, her heirs and Succeſſors, for the firſt offence an hundred marks. And if any perſon or perſons, being once convict of any ſuch offence, eftſoons offend againſt any of the laſt recited offences, and ſhall in form aforeſaid, be thereof lawfully convict: that then the ſame perſon ſo offending and convict, ſhall for the ſecond offence forfeit to the Queen our Soveraign Lady, her heirs and Succeſſors, four hundred Marks. And if any perſon, after he, in form aforeſaid, ſhall have been twice convict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in form aboveſaid lawfully convict: that then every perſon ſo offending and convict, ſhall

for

for his third offence forfeit to our Soveraign Lady the Queen, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premises, shall be convict in form aforesaid, do not pay the sum to be payed by vertue of his conviction, in such maner and form as the same ought to be payed, within six weeks next after his conviction: that then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six moneths, without Bail or Mainprise. And if any person or persons that for his second offence, concerning the premises, shall be convict in form aforesaid, do not pay the said sum to be payed by vertue of his conviction and this Estatute, in such maner and form as the same ought to be payed, within six weeks next after this said second conviction: that then every person so convicted, and not paying the same, shall for the same second offence, in the stead of the said sum suffer imprisonment during twelve moneths, without Bail or Mainprise. And that from and after the said Feast of the Nativity of Saint John Baptist next coming, all and every person and persons inhabiting within this Realm, or any other the Queens Majesties dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavor themselves to resort to their Parish Church or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer and such Service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as holy days: and then and there to abide orderly and soberly during the time of Common Prayer, Preachings, or other Service of God, there to be used and ministred, upon pain of punishment by the censures of the Church: and also upon pain that every person so offending, shall forfeit for every such offence twelve pence, to be levied by the Church-wardens of the Parish where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands and tenements of such offender, by way of distress. And for due execution hereof, the Queens most excellent Majesty, the Lords temporal, and all the Commons in this present Parliament assembled, doth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavor themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioces, and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting his good and wholesome Law.

And for the Authority in this behalf, be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers exercising Ecclesiastical Jurisdiction, aswel in place exempt as not exempt, within their Dioces, shall have full power and authority by this Act, to reform, correct, and punish by censures of the Church, all and singular persons which shall offend within any their Jurisdictions or Dioces, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute, anyother Law, Statute, Priviledge, Liberty or Provision, heretofore made, had, or suffered to the contrary notwithstanding.

And it is ordained, and enacted by the authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assise, shall have full power and authority in every of their open and general Sessions, to enquire, hear, and determine all and all maner of offences that shall be committed or done contrary to any Articles contained in this present Act, within the limits of the Commission to them directed, and to make Proces for the execution of the same, as they do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and

Bishop, shall or may at all time and times, at his liberty and pleasure, joyn and associate himself, by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and general Sessions to be holden in any place within his Diocels, for and to the enquiry, hearing and determining of the offences aforesaid.

Provided also, and be it enacted by the Authority aforesaid, That the Books concerning the said Service, shall at the costs and charges of the Parishoners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of S. John Baptist next following: and that all such Parishes and Cathedral Churches, or other places where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested, or, or for any of the offences above mentioned, hereafter to be committed or done contrary to this Act, unless he or they so offending, be thereof indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done contrary to the tenor of this Act.

Provided always, and be it ordained and enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned shall be tried by their Peers.

Provided also, and be it ordained and enacted, by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bayliffs, and other head-officers, of all and singular cities, boroughs and towns corporate, within this Realm, Wales, and the marches of the same to the which Justices of Assise, do not commonly repair, shall have full power and authority by vertue of this Act, to enquire, hear and determine the offences aboveſaid, and every of them yearly within fifteen days after the Feasts of Easter, and Saint Michael the Archangel, in like maner and form as Justices of Assise, and Oyer and Determiner may do.

Provided always, and be it ordained and enacted by the authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacon, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full power and authority, by vertue of this Act, as well to enquire in their visitation, Synods, or elsewhere within their Jurisdiction, at any other time and place, to take accusations, and informations of all and every the things above mentioned, done, committed, or perpetrated within the limits of their Jurisdicton and Authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other censures and processes in like form as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

Provided always, and be it enacted, That whatsoever person offending in the premises, shall for the first offence receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence eftsoons be convicted before the Justices: and likewise receiving for the said first offence punishment by the Justices, he shall not for the same offence eftsoons receive punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such ornaments of the Church, and of the Ministers thereof, shall be retained, and be in use, as was in this Church of England by the authority of Parliament in the second year of the reign of King Edward the sixth, until other order shall be therein taken by authority of the Queens Majesty, with the advice of her Commissioners, appointed and authorised under the great

great Seal of England for causes Ecclesiastical, or of the Metropolitane of this Realm. And also that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Book: the Queens Majesty may by the like advice of the said Commissioners, or Metropolitane, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws Statutes, and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions and Countreys, shall from henceforth utterly be void, and of none effect.

¶ By the KING.

A Proclamation for the authorizing of an Uniformity of the book of Common Prayer, to be used throughout the Realm.

ALthough it cannot be unknown to our Subjects by the former Declarations We have published, what Our purposes and proceedings have been in matters of Religion since Our coming to this Crown: Yet the same being now by Us reduced to a settled form, We have occasion to repeat somewhat of that which hath passed: And now at Our very first entry into the Realm, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, as well in matter of Doctrine, as of Discipline: Although We had no reason to presume that things were so far amiss, as was pretended, because We had seen the Kingdom under that form of Religion which by Law was established in the days of the late Queen of famous memory, blessed with a peace and prosperity, both extraordinary and of many years continuance (a strong evidence that God was therewith well pleased) Yet because the importunity of the Complainers was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied, very specious: We were moved thereby to make it Our occasion to discharge that duty which is the chiefest of all Kingly duties, that is, to settle the affairs of Religion, and the service of God before their own: Which, while We were in hand to do, as the contagion of the sickness reigning in Our City of London and other places, would permit an assembly of persons meet for that purpose, Some of those who misliked the state of Religion here established, presuming more of Our Intents then ever We gave them cause to do, and transported with humor, began such proceedings, as did rather raise a scandal in the Church, then take offence away. For both they used forms of publique serving of God not here allowed, held assemblies without Authority, and did other things carrying a very apparent shew of Sedition, more then of zeal: whom We restrained by a former Proclamation in the month of October last, and gave intimation of the Conference We intended to be had with as much speed as conveniently could be, for the ordering of those things of the Church: which accordingly followed in the moneth of

January

January last at Our Honor of Hampton-Court, where before Our self, and Our Privy Council were assembled many of the gravest Bishops and Prelates of the Realm, and many other learned men, as well of those that are conformable to the state of the Church established, as of those that dissented. Among whom, what Our pains were, what Our patience in hearing and replying, and what the indifference and uprightness of Our judgement in determining, We leave to the report of those who heard the same, contenting Our self with the sincerity of Our own heart therein. But We cannot conceal, that the success of that Conference was such, as happeneth to many other things, which moving great expectation before they be entred into, in their issue produce small effects: for We found mighty and vehement informations supported with so weak and slender proofs, as it appeareth unto Us and our Council, that there was no cause why any change should have been at all in that which was most impugned, the Book of Common Prayer, containing the form of the publique Service of God here established, neither in the doctrine which appeared to be sincere, nor in the Forms and Rites which were justified out of the practise of the Primitive Church. Notwithstanding, We thought meet, with consent of the Bishops and other learned men there present, That some small things might rather be explained then changed: not that the same might not very well have been born with by men, who would have made a reasonable construction of them, but for that in a matter concerning the Service of God, We were nice or rather jealous, that the publique Form thereof should be free, not onely from blame, but from suspicion, so as neither the common Adversary should have advantage to wrest ought therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cavil against it: and for that purpose gave forth our Commission under Our great Seal of England, to the Archbishop of Canterbury, and others, according to the form which the Laws of this Realm in like case prescribe to be used, to make the said explanation, and to cause the whole Book of Common Prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so serious a deliberation, although We doubt not, but all Our Subjects both Ministers and others, will receive the same with such reverence as appertaineth, and conform themselves thereunto every man in that which him concerneth, yet have We thought it necessary: to make known by Proclamation Our authorising of the same; and to require and enjoyn all men, as well Ecclesiastical as Temporal, to comform themselves unto it, and to the practise thereof, as the onely publique form of serving God, established and allowed to be in this Realm. And the rather, for that all the learned men, who were there present, as well of the Bishops as others, promised their conformity in the practise of it, only making suit to Us, that some few might be born with for a time.

Wherefore We require all Archbishops, Bishops, and all other publique Ministers, as well Ecclesiastical as Civil, to do their duties in causing the same to be obeyed, and in punishing the offenders according to the Laws of the Realm heretofore established, for the authorizing of the said Book of Common Prayer. And we think it also necessary, that the said Archbishops and Bishops, do each of them in his Province and Dioces take order, That every Parish do procure to themselves within such time as they shall think good to limit, one of the said Books so explained. And last of all, We do admonish all men, that hereafter they shall not expect nor attempt any further alteration in the common and publique form of Gods Service, from this which is now established, for that neither will We give way to any to presume, that Our own judgement having determined in a matter of this weight, shall be swayed

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to alteration by the frivolous ſuggeſtions of any light ſpirit: neither are We ignorant of the inconveniences that do ariſe in Government, by admitting innovation in things once ſettled by mature deliberation: And how neceſſary it is to uſe conſtancy in the upholding of the publique determinations of States, for that ſuch is the unquietneſs and unſtedfaſtneſs of ſome diſpoſitions, affecting every year new forms of things, as if they ſhould be followed in their unconſtancy, would make all actions of States ridiculous and contemptible: whereas the ſtedfaſt maintaining of things by good advice eſtabliſhed, is the weal of all Common-wealths.

Given at Our Palace of Weſtminſter the 5. day of March, in the firſt year of Our Reign of *England, France*, and *Ireland*, and of *Scotland*, the ſeven and thirtieth.

¶ God ſave the King.

¶ *The Preface.*

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which in continuance of time hath not been corrupted: as (among other things) it may plainly appear by the Common prayers in the Church, commonly called Divine Service. The firſt original and ground whereof, if a man would ſearch out by the ancient Fathers, he ſhall finde that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould be read over once every year: intending thereby, that the Clergy, and ſpecially ſuch as were Miniſters of the congregation, ſhould (by often reading and meditation of Gods word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholeſome doctrine, and to confute them that were adverſaries to the truth. And further, that the people, by dayly hearing of holy Scripture read in the Church, ſhould continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion. But theſe many years paſſed, this godly and decent order of the ancient Fathers hath been ſo altered, broken, and neglected, by planting in uncertain Stories, Legends, Reſponds, Verſes, vain Repetitions, Commemorations, and Synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the reſt were unread. And in this ſort, the book of Eſay was begun in Advent, and the book of Geneſis in Septuageſima: but they were only begun, and never read through. After like ſort were other books of holy Scripture uſed. And moreover, whereas S. Paul would have ſuch language ſpoken to the people in the Church, as they might underſtand and have profit by hearing the ſame: the ſervice in this Church of England (theſe many years) hath been read in Latin to the people, which they underſtood not: ſo that they have heard with their ears onely, and their heart, ſpirit, and minde have not been edified thereby. And furthermore, notwithſtanding that the ancient fathers have divided the Pſalms into ſeven portions, whereof every one was called a Nocturn: now of late time a few of them have been dayly ſaid, and oft repeated, and the reſt utterly omitted. Moreover, the number and hardneſs of the rules called the Pie, and the manifold changings of the ſervice was the cauſe, that to turn the book onely was ſo hard and intricate a matter, that many times there was more buſineſs to finde out what ſhould be read, then to reade it when it was found out.

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalendar for that purpoſe, which is plain and eaſie to be underſtood, wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece thereof from another. For this cauſe be cut off Anthemes, Reſponds, Invitatories, and ſuch like things as did break the

the continual courſe of the reading of the Scripture. Yet becauſe there is no remedy, but that of neceſſity there muſt be ſome rules, therefore certain rules are here ſet forth, which as they be few in number, ſo they be plain and eaſie to be underſtood. So that here you have an order for prayer (as touching the reading of holy Scripture) much agreable to the minde and purpoſe of the old Fathers, and a great deal more profitable and commodious then that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome be untrue, ſome uncertain, ſome vain and ſuperſtitious, and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded upon the ſame, and that in ſuch a language and order, as is moſt eaſie and plain for the underſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the order, and for that the rules be few and eaſie. Furthermore, by this order the Curates ſhall need none other Books for their publique ſervice, but this Book and the Bible. By the means whereof, the people ſhall not be at ſo great charges for books, as in times paſt they have been.

And where heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm, ſome following Salisbury uſe, ſome Hereford uſe, ſome the uſe of Bangor, ſome of York, and ſome of Lincoln: now from henceforth all the whole Realm ſhall have but one uſe. And if any will judge this way more painful, becauſe that all things muſt be read upon the Book, whereas before by the reaſon of ſo often repetition, they could ſay many things by heart: If thoſe men will weigh their labor, with the profit and knowledge, which dayly they ſhall attain by reading upon the Book, they will not refuſe the pain, in conſideration of the great profit that ſhall enſue thereof.

And foraſmuch as nothing can almoſt be ſo plainly ſet forth, but doubts may ariſe in the uſe and practiſe of the ſame: To appeaſe all ſuch diverſity, (if any ariſe (and for the reſolution of all doubts concerning the maner how to underſtand, do, and execute the things contained in this Book, the parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſs, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame, ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſs be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

THough it be appointed in the afore written Preface, that all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men ſay Morning and Evening prayer privately, they may ſay the ſame in any Language that they themſelves do underſtand.

And all Prieſts and Deacons ſhall be bound to ſay dayly the Morning and Evening prayer, either privately or openly, except they be let by preaching, ſtudying of divinity, or by ſome other urgent cauſe.

And the Curate that miniſtreth in every Pariſh Church or Chappel, being at home, and not being otherwiſe reaſonably let, ſhall ſay the ſame in the Pariſh Church or Chappel where he miniſtreth, and ſhall toll a bell thereto, a convenient time before he begin, that ſuch as be diſpoſed, may come to hear Gods word, and to pray with him.

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man: ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: ſome entred into the Church by undiſcreet devotion, and ſuch a zeal as was without knowledge, and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not only for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away, and clean rejected. Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it ſelf conſidered, is but a ſmall thing: yet the wilful and contemptuous tranſgreſsion, and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things be done among you, ſaith S. *Paul*, in a ſeemly and due order. The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor preſume to appoint or alter any publick or common order in Chriſts Church, except he be lawfully called and authoriſed thereunto.

And whereas in this our time, the mindes of men are ſo divers, that ſome think it a great matter of conſcience, to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old Cuſtomes: and again on the other ſide, ſome be ſo new fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them but that is new: it was thought expedient, not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo encreaſed in theſe latter days, that the burthen of them was intolerable, whereof S. *Auguſtine* in his time complained, that they were

grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, then were the Jews. And he counſelled, that ſuch yoke and burthen ſhould be taken away; as time would ſerve quietly to do it.

But what would S. *Auguſtine* have ſaid, if he had ſeen the Ceremonies of late days uſed among us: whereunto the multitude uſed in his time was not to be compared? This our exceſsive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, then declare and ſet forth Chriſts benefits unto us.

And beſides this, Chriſts Goſpel is not a Ceremonial Law (as much of *Moſes* Law was) but it is a Religion to ſerve God, not in bondage of the figure or ſhadow, but in the freedom of the Spirit, being content only with thoſe Ceremonies, which do ſerve to a decent order, and godly diſcipline, and ſuch as be apt to ſtir up the dull minde of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, wherby he might be edified.

Furthermore, the moſt weighty cauſe of the aboliſhment of certain Ceremonies, was, that they were ſo far abuſed, partly by the ſuperſtitious blindeneſs of the rude and unlearned, and partly by the unſatiable avarice of ſuch as ſought more their own lucre, then the glory of God, that the abuſes could not well be taken away, the thing remaining ſtill. But now as concerning thoſe perſons which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill; if they conſider that without ſome Ceremonies it is not poſsible to keep any order, or quiet diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgements. And if they think much that any of the old do remain, and would rather have all deviſed anew: then ſuch men, granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old, only for their age, without bewraying of their own folly. For in ſuch a caſe, they ought rather to have reverence unto them for their antiquity, if they will declare themſelves to be more ſtudious of unity and concord, then of innovations and newfangledneſs, which (as much as may be, with the true ſetting forth of Chriſts Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe be taken away which were moſt abuſed, and did burthen mens conſciences, without any cauſe: ſo the other that re-

main, are retained for a diſcipline and order, which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like, that they in time to come, ſhould be abuſed as other have been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own people only. For we think it convenient, that every Countrey ſhould uſe ſuch Ceremonies, as they ſhall think beſt to the ſetting forth of Gods honor and glory, and to the reducing of the people to a moſt perfect and godly living, without error or ſuperſtition: And that they ſhould put away other things, which from time to time they perceive to be moſt abuſed, as in mens ordinances it often chanceth diverſly, in divers Countreys.

The Table and Kalendar expreſsing the Order of Pſalms and Leſſons to be ſaid at Morning and Evening prayer throughout the yeaſ (except certain proper Feaſts) as the Rules following more plainly declare.

The order how the Pſalter is appointed to be read.

THe Pſalter ſhall be read through once every Moneth, and becauſe that ſome moneths be longer then ſome other be, it is thought good to make them even by this means. To every Moneth ſhall be appointed (as concerning this purpoſe) juſt thirty days.

And becauſe January and March have one day above the ſaid number, and February which is placed between them both, hath only 28. days: February ſhall borrow of either of the Moneths (of January and March) one day: And ſo the Pſalter which ſhall be read in February, muſt begin at the laſt day of January, and end the firſt day of March.

And whereas May, July, Auguſt, October, and December have 31. days apiece: It is ordered that the ſame Pſalms ſhall be read the laſt day of the ſaid Moneths, which were read the day before: So that the Pſalter may begin again the firſt day of the next moneth enſuing.

Now to know what Pſalms ſhall be read every day, look in the Kalendar the number that is appointed for the Pſalms, and then finde the ſame number in this Table, and upon that number you ſhall ſee what Pſalms ſhall be ſaid at Morning and Evening prayer.

And where the 119. Pſalm is divided into 22 portions, and is overlong to be read at one time: it is ſo ordered, that at one time ſhall not be read above four or five of the ſaid portions, as you ſhall perceive to be noted in this Table following.

And here is alſo to be noted, that in this Table and in all other parts of the Service, where any Pſalms are appointed, the number is expreſſed after the great Engliſh Bible, which from the 9. Pſalm, unto the 148. Pſalm (following the diviſion of the Hebrews) doth vary in numbers from the common Latine tranſlation.

The Order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

THe old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer, and ſhall be read through every year once, except certain books and chapters, which be leaſt edifying, and might beſt be ſpared, and therefore are left unread.

The new Teſtament is appointed for the ſecond Leſſon at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which there be onely certain Leſſons appointed upon divers proper Feaſts.

And to know what Leſſons ſhall be read every day, finde the day of the Moneth in the Kalendar, and there ye ſhall perceive the books and Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer.

And here is to be noted, that whenſoever there be any proper Pſalms or Leſſons appointed for the Sundays, or for any feaſt, moveable or unmoveable, then the Pſalms and Leſſons appointed in the Kalendar, ſhall be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday ſhall ſerve all the week after, except there fall ſome feaſt that hath his proper.

When the years of our Lord may be divided into four even parts, which is every fourth year: then the Sunday letter leapeth, and that year the Pſalms and Leſſons which ſerve for the 23. day of February, ſhall be read again the day following, except it be Sunday, which hath proper Leſſons of the old Teſtament appointed in the table ſerving to that purpoſe.

Alſo whereſoever the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed, there ye muſt begin at the beginning of the Chapter.

And whereſoever is not expreſſed how far ſhall be read, there ſhall you reade to the end of the Chapter.

Item, ſo oft as the firſt Chapter of Saint *Matthew* is read either for Leſſon or Goſpel, ye ſhall begin the ſame at (The birth of Jeſus Chriſt was on this wiſe, *&c.*) And the third Chapter of Saint *Lukes* Goſpel ſhall be read unto (So that he was ſuppoſed to be the ſon of *Joſeph.*)

Proper Leſſons to be read for the firſt Leſſons, both at Morning and Evening prayer, on the Sundays throughout the year, and for ſome alſo the ſecond Leſſons.

	Mattens.	Evenſong.
Sundays of Advent.		
The firſt	Eſai. i.	Eſai. ii.
ii	v	xxiv
iii	xxv	xxvi
iv	xxx	xxxii
Sundays after Chriſtmas.		
The firſt.	xxxvii	xxxviii
ii	xli	xliii
Sundays after the Epiphany.		
The firſt.	xliv	xlvi
ii	li	liii
iii	lv	lvi
iv	lvii	lviii
v	lix	lxiv
Septuageſima.	Geneſ. i.	Geneſ. ii.
Sexageſima.	iii.	vi
Quinquageſima.	ix	xii

Lent.

Proper Leſſons.

	Mattens.	Evenſong.
Lent.		
Firſt Sunday.	Geneſ.xix.	Geneſ.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v.
vi	ix	x
Eaſter day.		
i.Leſſon.	Exod.xii.	Exod.xiiii.
ii.Leſſon.	Rom.vi.	Acts ii.
Sundays after Eaſter.		
The Firſt.	Numb.xvi	Num.xxii
ii	xxiii	xxv
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut.xii	Deu.xiii
Whitſunday.		
i.Leſſon.	Deut.xvi	Wisd.i.
ii.Leſſon.	Acts x. Then Peter opened his mouth.&c.	Acts xix. It fortuned that while Apollo was at Cozinth, &c. (unto) After theſe things.
Trinity Sunday.		
i.Leſſon.	Gen.xviii.	Joſua i.
ii.Leſſon.	Mat.iii.	
Sundays after Trinity.		
Firſt	Joſua x.	Joſua xxiii.
ii	Judg.iiii.	Judg.v.
iii	i Sam.ii.	i Sam.iii.
iiii	xii	xiii
v	xv	xvi
vi	ii Sam.xii.	ii Sam.xxi
vii	xxii	xxiiii
viii	i King.xiii.	i King xvii.
ix	xviii	xix
x	xxi	xxii
xi	ii Kings v.	ii King.ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem.v.	Jerem.xxii.
xv	xxxv.	xxxvi
xvi	Ezech.ii.	Ezech.xiiii.
xvii	xvi.	xviii
xviii	Ezech.xx.	Ezech.xxiiii.
xix	Dan.iii.	Daniel vi.
xx	Joel.ii.	Mic.vi.
xxi	Abac. ii.	Pzoverb. i.
xxii	Pzoverb. ii.	Pzoverb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

	Mattens.	Evenſong.
S. Andrew.	Proverb. xx.	Prov. xxi.
S. Thomas the Apoſtle.	xxiii.	xxiiii.
Chriſtmas day.		Eſai. vii.
i. Leſſon.	Eſay ix.	Moreover the Lord ſpake
ii. Leſſon.	Luke ii. (unto) Good will towards men.	once, &c. Titus iii. The kindneſs and love, &c.
S. Steven.		(unto) Foolith
i. Leſſon	Prov. xxviii.	Eccle. iiii.
ii. Leſſon	Acts vi. and vii. And Steven full of faith and power, &c. (unto) And when forty years, &c.	Acts vii. And when xl. years were expired there appeared unto Moſes, &c. (unto) But he being full of, &c.
S. John.		
i. Leſſon.	Eccleſ. v.	Eccleſ. vi.
ii. Leſſon.	Apocal. i.	Apoc. xxii.
Innocents day.	Jerem. xxxi. (unto) Moreover I heard E.	Wiſdom. i.
Circumciſion.		
i. Leſſon.	Geneſis xvii.	Deu. x. (unto) And now Iſ.
ii. Leſſon.	Roman. ii.	Coloſ. ii.
Epiphanie.		
i. Leſſon.	Eſai. xl.	Eſai. xlix.
ii. Leſſon.	Luk. iii. (unto) Being as was ſuppoſed the ſon of Joſ.	Joh. ii. (unto) After this he went to Capernaum.
Converſion of S. Paul.		
i. Leſſon.	Wiſdom v.	Wiſdom vi.
ii. Leſſon.	Acts xxii (unto) They heard him.	Acts xxvi.
Purification of the Virgin Mary.	Wiſdom ix.	Wiſdom xii.
S. Matthias.	Wiſdom xix.	Eccle. i.
Annunciation of our Lady.	Eccle. ii.	Eccle. iii.
Wedneſday afore Eaſter.	Oſee xiii.	Oſee xiiii.
Thurſday afore Eaſter.	Dan. ix.	Jerem. xxxi.
Good Friday.	Gene. xxii.	Eſai. liii.
Eaſter Even.	Zacha. ix.	Exod. xiii.
Munday in Eaſter week.		
i. Leſſon.	Exod. xvi.	Exod. xvii.
ii. Leſſon.	Matth. xxviii.	Acts iii.
Tueſday in Eaſter week.		

	Mattens.	Evenſong.
i. Leſſon.	Exod. xx.	Exod. xxxii.
ii. Leſſon.	Luk. 24. (unto) And behold, two of them.	i Cor. xv.
S. Mark.	Eccluſ. iv.	Eccluſ. v.
Philip and Jacob.	Eccluſ. vii.	Eccluſ. ix.
Aſcenſion day.	Deut. x.	ii. King. ii.
Munday in Whitſun week.		
i. Leſſon.	Gen. xi. (unto) Theſe are the generations of Shem.	Num. xi. Gather unto me 70. men, &c. (unto) Moſes gate him into the, &c.
ii. Leſſon.		
Tueſday in Whitſun week.	i. Cor. xii. i. Sam. xix. David came to Samuel to Rama, &c.	Deut. xxx.
S. Barnabe.	Eccl. x.	Eccle. xii.
i. Leſſon.	Acts. xiv.	Act. xv. (unto) After certain days.
ii. Leſſon.		
John Baptiſt.	Mala. iii.	Mala. iv.
i. Leſſon.	Matth. xiii.	Mat. xiv. (unto) When Jeſus heard.
ii. Leſſon.		
S. Peter.	Eccluſ. xv.	Eccluſ. xix.
i. Leſſon.	Acts iii.	Acts iv.
ii. Leſſon.	Eccluſ. xxi. xxv.	Eccluſ. xxiii. xxix.
S. James.		
S. Bartholomew.		
S. Matthew.	Eccluſ. xxxv. xxxix.	Eccluſ. xxxviii. xlv.
S. Michael.		
S. Luke.	Eccluſ. li.	Job i. xlii.
Simon and Jude.	Job xxiv xxv.	Wiſdom v. (unto) His jealouſie alſo, &c.
All Saints.	Wiſdom 3. (unto) Bleſſed is rather the barren.	
i. Leſſon.		
ii. Leſſon.	Hebr. xi. xii. Saints by faith, (unto) If ye endure chaſtening.	Apocal. 19. (unto) And I ſaw an Angel ſtand.

¶ Proper Pſalms on certain days.

	Mattens.	Evenſong.
Chriſtmas day.	Pſal. xix. xlv. lxxxv.	Pſal. 89 110 132
Eaſter day.	ii lvii cxi.	cxiii cxiiii cviii.
Aſcenſion day.	viii xv xxi.	xviii lxviii cviii.
Whitſunday.	xlv xlviii.	ciii cxlv.

A Rule

A Rule to know when the Term beginneth and endeth.

BE it known, that Easter Term beginneth always the 18. day after Easter, reckoning Easter day for one, and endeth the Munday next after the Ascension day.

Trinity Term beginneth twelve days after Whitsunday, and continueth nineteen days.

Michaelmas Term beginneth the 9. or 10. day of October, and endeth the 28. or 29. day of November.

Hilary Term beginneth the 23 or 24. day of January, and endeth the 12. or 13. day of February.

These to be observed for Holy-days, and none other.

THat is to say: All Sundays in the year. The days of the Feasts of the Circumcision of our Lord Jesus Christ. Of the Epiphany. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the Blessed Virgin. Of S. Mark the Evangelist. Of S. Philip and James the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Nativity of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Evangelist. Of S. Simon and Jude the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Nativity of our Lord. Of S. Steven the Martyr. Of S. John the Evangelist. Of the holy Innocents. Munday and Tuesday in Easter week. Munday and Tuesday in Whitsun week.

The Order where Morning and Evening Prayer shall be used and said.

THe Morning and Evening prayer shall be used in the accustomed place of the Church, Chappel, or Chancel, except it shall be otherwise determined by the Ordinary of the place: And the Chancels shall remain as they have done in times past.

And here is to be noted, that the Minister at the time of Communion, and at all other times in his Ministration, shall use such ornaments in the Church, as were in use by authority of Parliament in the second year of the reign of King EDWARD the sixth, according to the Act of Parliament in that case made and provided.

AN ORDER FOR COMMON PRAYER

Daily throughout the YEAR.

AT the beginning both of morning prayer, and likewise of evening prayer, the minister shall read with a loud voice some one of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.

Ezek. 18. 21, 22. AT what time soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord.

Psal. 51. 3. I do know mine own wickedness, and my sin is alway against me.

Psal. 51. 9. Turn thy face away from our sins (O Lord) and blot out all our offences.

Psal. 51. 17 A sorrowful spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.

Joel 2. 13. Rent your hearts, and not your garments, and turn to the Lord your God, because he is gentle and merciful, he is patient, and of much mercy, and such a one that is sorry for your afflictions.

Dan. 9. 9, 10. To thee (O Lord God) belongeth mercy and forgiveness, for we have gone away from thee, and have not hearkned to thy voyce, whereby we might walk in thy laws which thou hast appointed us.

Jer. 10. 24. Correct us (O Lord) and yet in thy judgement, not in thy fury, lest we should be consumed and brought to nothing.

Matth. 3. 2. Amend your lives, for the kingdom of God is at hand.

Luke 15. 18, 19. I will go to my Father, and say to him, Father, I have sinned against heaven, and against thee: I am no more worthy to be called thy son.

Psal. 143. 2 Enter not into judgement with thy servants, O Lord: for no flesh is righteous in thy sight.

1 John 1. 8. If we say that we have no sin, we deceive our selves, and there is no truth in us.

DEarly beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

A general Confession to be said of the whole Congregation after the Minister, kneeling.

ALmighty and most merciful Father, we have erred and strayed from thy ways like lost sheep: we have followed too much the devices and desires of our own hearts: we have offended against thy holy laws: we have left undone those things which we ought to have done, and we have done those things which we ought not to have done: and there is no health in us: But thou, O Lord, have mercy upon us miserable offenders: spare thou them, O God, which confess their faults: restore thou them that be penitent, according to thy promises declared unto mankind in Christ Jesu our Lord: and grant, O most merciful

Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

The absolution or remission of sins, to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel. Wherefore we beseech him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The people shall answer, Amen.

Then shall the Minister begin the Lords prayer, with a loud voyce.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is heaven. Give us this day our dayly bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Pr. O God make speed to save us.

An. O Lord make haste to help us.

Pr. Glory be to the Father, and to the Son, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise ye the Lord,

Then shall be said or sung this Psalm following.

Venite exultemus Domino. Psal. 95.

OCome, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hils is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hands.

To day if ye will hear his voyce, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c.

As it was in the, &c.

Then shall follow certain Psalms in order, as they be appointed in a Table made for that purpose, except there be proper Psalms appointed for that day. And at the end of every Psalm throughout the year and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, shall be repeated, Glory be to the, &c. As it was in the, &c.

Then shall be read two Lessons distinctly with a loud voyce, that the people may hear; the first of the old Testament, the second of the New, like as they be appointed in the Kalendar; except there be proper Lessons assigned for that day: the Minister that readeth the lessons, standing and turning him so, as he may best be heard of all such as be present. And before every Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Mark, or other like: as is appointed in the Kalendar. And in the end of every Chapter he shall say,

Here endeth such a Chapter of such a book.

And (to the end the people may the better hear) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the maner of distinct reading:

and

and likewise the Epistle and Gospel. After the first Lesson shall follow *Te Deum laudamus*, in English, dayly throughout the whole year.

WE praise thee, O God: we knowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the heavens and all the powers therein.

To thee Cherubin and Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabbath.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee,

The Father: of an infinite Majesty

Thine honorable, true: and only Son.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory everlasting.

O Lord save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee.

And we worship thy name: ever world without end.

Vouchsafe (O Lord:) to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

Or this Canticle, *Benedicite omnia opera Domini.*

O All ye works of the Lord, bless ye the Lord: praise him and magnifie him for ever. Benedicite.

O ye Angels of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye heavens, bless ye the Lord: praise him, and magnifie him for ever.

O ye waters that be above the firmament, bless ye the Lord: praise him, and magnifie him for ever.

O all ye powers of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye sun and moon, bless ye the Lord: praise him, and magnifie him for ever.

O ye stars of heaven, bless ye the Lord: praise him, and magnifie him for ever.

O ye showers and dew, bless ye the Lord: praise him, and magnifie him for ever.

O ye winds of God, bless ye the Lord: praise him and magnifie him for ever

O ye fire and heat, bless ye the Lord: praise him, and magnifie him for ever.

O ye winter and summer, bless ye the Lord: praise him, and magnifie him, for ever.

O ye dews and frosts, bless ye the Lord: praise him, and magnifie him for ever.

O ye frost and cold, bless ye the Lord: praise him, and magnifie him for ever.

O ye ice and snow, bless ye the Lord: praise him and magnifie him for ever.

O ye nights and days, bless ye the Lord: praise him, and magnifie him for ever.

O ye light and darkness, bless ye the Lord: praise him, and magnifie him for ever.

O ye lightnings and clouds, bless ye the Lord: praise him, and magnifie him for ever.

O let the earth bless the Lord: yea let it praise him, and magnifie him, for ever.

O ye mountains and hils, bless ye the Lord: praise him, and magnifie him for ever.

O all ye green things upon the earth, bless ye the Lord: praise him, and magnifie him for ever.

O ye wels, bless ye the Lord: praise him, and magnifie him for ever.

O ye seas and flouds, bless ye the Lord: praise him, and magnifie him for ever.

O ye whales, and all that move in the waters, bless ye the Lord: praise him, and magnifie him for ever.

O all ye fowls of the air, bless ye the Lord: praise him, and magnifie him for ever.

O all ye beasts and cattel, bless ye the Lord: praise him, and magnifie him for ever.

O ye children of men, bless ye the Lord: praise him, and magnifie him for ever.

O let Israel bless the Lord: praise him, and magnifie him for ever.

O ye priests of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye servants of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye spirits and souls of the righteous, bless ye the Lord: praise him, and magnifie him for ever.

O ye holy and humble men of heart, bless ye the Lord: praise him, and magnifie him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnifie him for ever.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

And after the second Lesson shall be used and said *Benedictus Dominus Deus Israel*, in English, as followeth.

BLessed be the Lord God of Israel, for he hath visited and redeemed his people.

And hath raised up a mighty salvation for us: in the house of his servant David.

As he spake by the mouth of his holy Prophets: which have been since the world began.

That we should be saved from our enemies: and from the hands of all that hate us.

To perform the mercy promised to our forefathers: and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham: that he would give us.

That we, being delivered out of the hands of our enemies: might serve him without fear.

In holiness and righteousness before him: all the days of our life.

And thou childe shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

To give knowledge of salvation unto his people: for the remission of their sins

Through the tender mercy of our God: whereby the day spring from an high hath visited us.

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son.

As it was in the beginning, is, &c.

Or this C. Psalm *Jubilate.*

OBe joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song. Jubelate Deo.

Be ye sure that the Lord he is God: it is he that hath made us, and not we our selves, we are his people and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting: & his truth endureth from generation to generation.

Glory be to the Father, and &c.

As it was in the beginning, is &c.

Then shall be said the Creed by the Minister, and the people standing.

IBelieve in God the Father Almighty, maker of heaven & earth: & in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father almighty: from thence he shall come to judge the quick and the dead. I believe

believe in the holy Ghoſt, the holy catholick church, the communion of ſaints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. Amen.

And after that, theſe prayers following, as well at Evening prayer as at Morning prayer, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voyce.

The Lord be with you.
Anſ. And with thy ſpirit.
Min. Let us pray.
Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

Then the Miniſter, Clerks and people ſhall ſay the Lords prayer in Engliſh, with a loud voyce.

OUr Father which art in, &c.

Then the Miniſter ſtanding up, ſhall ſay,

O Lord ſhew thy mercy upon us.
Anſ. And grant us thy ſalvation.
Pr. O Lord ſave the King.
An. And mercifully hear us when we call upon thee.
Pr. Indue thy Miniſters with righteouſneſs.
An. And make thy choſen people joyful.
Pr. O Lord ſave thy people.
An. And bleſs thine inheritance.
Pr. Give peace in our time, O Lord.
An. Becauſe there is none other that fighteth for us, but onely thou, O God.
Pr. O God make clean our hearts within us.
An. And take not thy holy Spirit from us.

Then ſhall follow three Collects. The firſt of the day, which ſhall be the ſame that is appointed at the communion. The ſecond for peace. The third for grace to live well. And the two laſt collects ſhall never alter, but dayly be ſaid at morning prayer throughout all the year, as followeth.

The ſecond collect for peace.

O God which art author of peace, and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom: defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſary, through the might of Jeſus Chriſt our Lord. Amen.

The third Collect for grace.

O Lord our heavenly Father, almighty and everlaſting God, which haſt ſafely brought us to the beginning of this day, defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kinde of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

An Order For Evening Prayer throughout the Year.

The Prieſt ſhall ſay.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: but deliver us from evill. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

Then likewiſe he ſhall ſay,

O Lord open thou our lips.
Anſ. And our mouth ſhall ſhew forth thy praiſe.
Pri. O God make ſpeed to ſave us.
Anſ. O Lord make haſte to help us.
Pri. Glory be to the Father, and to the Son, &c.

As it was in the beginning, is &c.
Praiſe ye the Lord.

Then the pſalms in order, as they be appointed in the table for pſalms, except there be proper pſalms appointed for that day. Then a leſſon of the old Teſtament, as it is appointed likewiſe in the Kalender, except there be proper leſſons appointed for that day. After that *Magnificat* in Engliſh, as followeth.

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Savior.

For he hath regarded: the lowlineſs of his handmaiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And

And his mercy is on them that fear him, throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham, and his seed for ever.

Glory be to the Father, and to the Son, &c.
As it was in the begining, is now, &c.

Or else this psalm.

Cantate Domino. Psa. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce, and give thanks.

Praise the Lord upon the harp, sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is; the round world, and they that dwell therein.

Let the floods clap their hands, & let the hils be joyful together before the Lord: for he is come to judg the earth.

With righteousness shall he judge the world: & the people with equity.

Glory be to the Father, and to the Son, &c.
As it was in the begining, is now, &c.

Then a Lesson of the New Testament. And after that *Nunc dimittis*, in English, as followeth.

Nunc dimittis. Luk. 2.29.

LOrd, now lettest thou thy servant depart in peace, according to thy word.

For mine eyes have seen thy salvation.

Which thou hast prepared, before the face of all people.

To be a light to lighten the Gentiles, and to be the glory of thy people Israel.

Glory be to the Father, and to the Son, &c.
As it was in the begining, is now, &c.

Or else this psalm.

Deus misereatur. Psa. 67.

GOd be merciful unto us, & bless us, and shew us the light of his countenance, & be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God, yea, let all the people praise thee.

O let the Nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the Nations upon earth.

Let the people praise thee, O God, let all the people praise thee.

Then shall the earth bring forth her encrease: and God, even our God shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son, &c.
As it was in the begining, is now, &c.

Then shall follow the Creed with other praiers, as is before appointed, at morning prayer after *Benedictus*, and with three collects: First of the day; Second for peace; Third for aid against all perils, as hereafter followeth; which two last collects shall be daily said at evening praier without alteration.

The second Collect at Evening praier.

O God from whom all holy desires all good counsels, and all just works do proceed: give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Savior. Amen.

The third collect for aid against all perils.

LIghten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Savior Jesus Christ. Amen.

In

In the feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Jude, S. Andrew, and Trinity Sunday, shall be sung or said immediatly after *Benedictus*, this confession of our Christian faith.

Quicunque vult.

Quicunque vult.

WHosoever will be saved, before all things it is necessary that he hold the Catholick faith.

Which faith except every one do keep whole and undefiled, without doubt he shall perish everlasting.

And the Catholique faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost, is all one: the glory equal, the Majesty coeternal.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is almighty, the Son almighty: and the holy Ghost almighty.

And yet they are not three almighties: but one almighty.

So the Father is God, the Son is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we be compelled by the Christian verity, to acknowledge every person by himself to be God and Lord.

So are we forbidden by the Catholick Religion, to say there be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son: neither made, nor created nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other: none is greater or less then another.

But the whole three persons be coeternal together: and coequal.

So that in all things as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation: that he also believe rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, born in the world.

Perfect God, and perfect man: of a reasonable soul, and humane flesh subsisting.

Equal to the Father, as touching his Godhead: and inferior to the Father, touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give an account for their own works.

And they that have done good, shall go into life everlasting: and they that

have

have done evil, into everlasting fire.
This is the Catholique faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c. As it was in the, &c.

Thus endeth the order of Morning and Evening prayer throughout the whole year.

Here followeth the Letany, to be used upon Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven, &c.

O God the Son Redeemer of the world: have mercy upon us miserable sinners.

O God the Son Redeemer, &c.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord deliver us.

From all blindeness of heart, from pride, vain glory, and hypocrisie, from envy, hatred, and malice, and all uncharitableness.

Good Lord deliver us.

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh and the devil.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence & famine, from battel, & murther, & from sudden death.

Good Lord deliver us.

From all sedition and privy conspiracy, from all false doctrine and heresie, from hardness of heart, and contempt of thy word & commandment.

Good Lord deliver us.

By the mystery of thy holy incarnation, by thy holy nativity & circumcision, by thy baptism, fasting and temptation.

Good Lord deliver us.

By thine agony and bloudy sweat, by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgement.

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule & govern thy holy Church universally in the right way.

We beseech thee to hear us good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant Charles, our most gracious King and governor.

We beseech thee to hear us, &c.

That it may please thee to rule his heart in thy faith, fear and love, and that he may evermore have affiance in thee, & ever seek thy honor & glory.

We beseech thee to hear us, &c.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to hear us, &c.

That it may please thee to bless & preserve our gracious Queen Mary, the illustrious Prince James Duke of York, & the rest of the royal progeny.

We beseech thee to hear us, &c.

That it may please thee to illuminate all Bishops, Pastors and Ministers of the Church, with true knowledge and understanding of thy word, and that both by their preaching and living they may set it forth, and shew it accordingly.

We beseech thee to hear us, &c.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisedom, and understanding.

We beseech thee to hear us, &c.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth.

We

We beſeech thee to hear us, &c

That it may pleaſe thee to bleſs and keep all thy people.

We beſeech thee to hear us, &c.

That it may pleaſe thee to give to all nations unity, peace and concord.

We beſeech thee to hear us, &c.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beſeech thee to hear us, &c.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beſeech thee to hear us, &c.

That it may pleaſe thee to bring into the way of truth, all ſuch as have erred, and are deceived.

We beſeech thee to hear us, &c.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, & to raiſe up them that fall, and finally to beat down Satan under our feet.

We beſeech thee to hear us, &c.

That it may pleaſe thee to ſuccor, help, and comfort all that be in danger, neceſsity, and tribulation.

We beſeech thee to hear us, &c.

That it may pleaſe thee to preſerve all that travel by land or by water, all women laboring of childe, all ſick perſons and young children, and to ſhew thy pity upon all priſoners & captives.

We beſeech thee to hear us, &c.

That it may pleaſe thee to defend & provide for the fatherleſs children and widows, and all that be deſolate and oppreſſed.

We beſeech thee to hear us, &c.

That it may pleaſe thee to have mercy upon all men.

We beſeech thee to hear us, &c.

That it may pleaſe thee to forgive our enemies, perſecutors and ſlanderers, and to turn their hearts.

We beſeech thee to hear us, &c.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them.

We beſeech thee to hear us, &c.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We beſeech thee to hear us, &c.

Son of God, we beſeech thee to hear us

Son of God, we beſeech thee to hear us.

O Lamb of God that takeſt away the ſins of the world.

Grant us thy peace.

O Lamb of God that takeſt away the ſins of the world.

Have mercy upon us.

O Chriſt hear us.

O Chriſt hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Chriſt have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

But deliver us from evil. Amen.

The Verſicle. O Lord deal not with us after our ſins.

Anſw. Neither reward us after our iniquities.

Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful, mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us: and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, help us, and deliver us for thy Names ſake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them.

O Lord ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ, graciously hear us, O Lord Christ.

The Versicle. O Lord let thy mercy be shewed upon us.

Ans. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy names sake, turn from us all those evils that we most righteously have deserved: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory, through our only Mediator and Advocate Jesus Christ our Lord. Amen.

A prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely ruler of Princes, which dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favor to behold our most gracious Soveraign Lord King Charles, & so replenish him with the grace of thy holy Spirit, that he may alway encline to thy will, and walk in thy way, endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

A Prayer for the Queen Mother, James Duke of York, and the rest of the royal progeny.

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless the Queen mother, the illustrious Prince James duke of York, and the rest of the royal progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting kingdome, through Jesus Christ our Lord. Amen.

ALmighty and everlasting God, which onely workest great marvels, send down upon our Bishops & Curates, & all Congregations committed to their charge, the healthful spirit of thy grace, and that they may truly please thee, pour upon them the continual dew of thy blessing: grant this, O Lord, for the honor of our Advocate & Mediator Jesus Christ. Amen.

A prayer of Chrisostome.

ALmighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three be gathered together in thy name thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen.

¶ For rain if the time require.

O God heavenly Father, which by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance: send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honor, through Jesus Christ our Lord. Amen.

For fair weather.

O Lord God, which for the sin of man didst once drown all the world except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: we humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet upon our true repentance thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise & glory, through Jesus Christ our Lord. Amen.

In the time of dearth and famine.

O God heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts encrease, and fishes do multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus

Christ

Chriſt our Lord, to whom with thee and the holy Ghoſt, be all honor, &c.

In time of war.

O Almighty God, King of all Kings and governor of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful unto them that truly repent: ſave and deliver us (we humbly beſeech thee) from the hands of our enemies, abate their pride, aſſwage their malice, and confound their devices, that we being armed with thy defence, may be preſerved evermore from all perils, to glorifie thee which art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord Amen.

In the time of any common plague or ſickneſs

O Almighty God, which in thy wrath, in the time of king David, didſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercy, didſt ſave the reſt: have pity upon us miſerable ſinners, that now are viſited with great ſickneſs and mortality, that like as thou didſt then command thine angel to ceaſe from puniſhing, ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. Amen.

O God, whoſe nature and property is ever to have mercy and to forgive, receive our humble petitions: and though we be tyed and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honor of Jeſus Chriſts ſake, our only Mediator & Advocate. Amen.

A thankſgiving for rain.

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man: we give thee humble thanks, that it hath pleaſed thee in our greateſt neceſſity, to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. Amen.

A Thankſgiving for fair weather.

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather: we praiſe and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. Amen.

A Thankſgiving for plenty.

O Moſt merciful Father, which of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarſity into cheapneſs and plenty: we give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue this thy loving kindneſs unto us, that our land may yeeld us her fruits of increaſe, to thy honor & our comfort, through Jeſus Chriſt our Lord. Amen.

A Thankſgiving for peace and victory.

O Almighty God, which art a ſtrong tower of defence unto thy ſervants, againſt the face of their enemies: we yeeld thee praiſe & thankſgiving for our deliverance from thoſe great and apparent dangers, wherewith we were compaſſed: we acknowledge it thy goodneſs that we were not delivered over as a prey unto them, beſeeching thee ſtill to continue ſuch thy mercies toward us, that all the world may know that thou art our Savior and mighty deliverer, through Jeſus Chriſt our Lord. Amen.

A thankſgiving for deliverance from the plague.

O Lord God, which haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation, and now in the midſt of judgement remembring mercy, haſt redeemed our ſouls from the jaws of death: we offer unto thy Fatherly goodneſs, our ſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of the congregation, through Jeſus Chriſt our Lord. Amen.

Or this.

WE humbly acknowledge before thee (O moſt merciful Father) that all the puniſhments which are threatned in thy Law, might juſtly have fain upon us, by reaſon of our manifold tranſgreſſions & hardneſs of heart: yet ſeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the noiſome peſtilence, wherewith we lately have been ſore afflicted,

and to restore the voice of joy & health into our dwellings, we offer unto thy divine majesty the sacrifice of praise & thanksgiving, lauding & magnifying thy glorious name for such thy preservation & providence over us, through Jesus Christ our Lord. Amen.

The end of the Letany.

The Collects, Epistles, and Gospels, to be used at the Celebration of the Lords Supper, and Holy Communion throughout the Year.

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life (in the which thy son Jesus Christ came to visit us in great humility) that in the last day when he shall come again in his glorious majesty, to judge both the quick and the dead, we may rise to the life immortal, through him, who liveth and reigneth with thee and the holy Ghost, now and ever. Amen.

The Epistle.

Rom. 13.8 OWe nothing to any man, but this, that ye love one another: For he that loveth another fulfilleth the law. For these commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not lust, and so forth (if there be any other commandment) it is all comprehended in this saying, namely, Love thy neighbor as thy self. Love hurteth not his neighbor, therefore is love the fulfilling of the Law. This also we know the season how that it is time that we should now awake out of sleep, for now is our salvation nearer, then when we believed. The night is passed, the day is come nigh: let us therefore cast away the deeds of darkness, and let us put on the armor of light. Let us walk honestly as it were in the day light, not in eating and drinking, neither in chambering & wantonness, neither in strife and envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts of it.

The Gospel.

Mat. 21.1. AND when they drew nigh to Hierusalem, and were come to Bethphage unto mount Olivet, then sent Jesus two of his disciples, saying unto them, Go into the town that lyeth over against you, and anon ye shall finde an ass bound and her colt with her, loose them, and bring them unto me: and if any man say ought unto you, say ye, The Lord hath need of them: & straightway he will let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee meek, sitting upon an ass and a colt, the foal of the ass used to the yoke. The disciples went and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way, other cut down branches from the trees, and strawed them in the way. Moreover, the people that went before, and they that came after, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the City was moved, saying, Who is this? And the people said, This is Jesus the Prophet of Nazareth, a city of Galilee. And Jesus went into the Temple of God, & cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of theeves.

The second Sunday in Advent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be written for our learning: grant us that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Savior Jesus Christ.

The Epistle.

Rom. 15.4 WHatsoever things are written afortetime, they are written for our learning, that we, through patience and comfort of the scriptures might have hope. The God of patience and consolation grant you to be like minded one towards another, after

ter the example of Christ Jesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ received us, to the praise of God. And this I say, that Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I will praise thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye Nations together. And again Esay saith, There shall be the root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all joy and peace in believing, that ye may be rich in hope, through the power of the holy Ghost.

The Gospel.

Luk. 21. 25 THere shall be signs in the sun, and in the moon, and in the stars: and in the earth the people shall be at their wits end through despair. The sea and the waters shall roar, & mens hearts shall fail them for fear, and for looking after those things which shall come on the earth: for the powers of heaven shall move. And then they shall see the Son of man come in a cloud, with power and great glory. When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the fig-tree, and all other trees, when they shoot forth their buds, ye see and know of your own selves, that summer is then nigh at hand. So likewise ye also (when ye see these things come to pass) be sure that the kingdom of God is nigh. Verily I say unto you, this generation shall not pass, till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass.

The third Sunday in Advent.

The Collect.

LOrd we beseech thee give ear to our prayers, and by thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ. Amen.

The Epistle.

2 Cor. 4. 1. LEt a man this wise esteem us, even as the Ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithful. With me it is but a small thing that I should be judged of you, either of mans judgement: No, I judge not mine own self, for I know nought by my self, yet am I not thereby justified. It is the Lord that judgeth me. Therfore judge nothing before the time, until the Lord come, which will lighten things that are hid in darkness, & open the counsels of the hearts, & then shall every man have praise of God.

The Gospel.

Mat. 11. 2. WHen John, being in prison, heard the works of Christ, he sent two of his disciples, and said unto him, Art thou he that shall come, or do we look for another? Jesus answered and said unto them, Go and shew John again what ye have heard and seen. The blinde receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor receive the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Jesus began to say unto the people concerning John, What went ye out into the wilderness to see? A reed that is shaken with the wind? or what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in Kings houses. But what went ye out for to see? A prophet? Verily I say unto you, & more then a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

LOrd raise up (we pray thee) thy power, and come among us, and with great might succor us, that whereas through our sins and wickedness we be sore let and hindred, thy bountiful grace and mercy (through the satisfaction of thy Son our Lord) may speedily deliver us: to whom with thee and the holy Ghost be honor and glory, world without end. Amen.

The Epistle.

Phil. 4. 4. REjoyce in the Lord alway, and again I say, Rejoyce. Let your softness be known to all men: the Lord is even at hand. Be careful for nothing, but in all prayer and supplication, let your petitions be manifest unto God, with giving of thanks. And the

peace

peace of God (which passeth all understanding) keep your hearts and minds, through Christ Jesu.

The Gospel.

Joh. 1. 19. This is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, What art thou? And he confessed, and denied not, and said plainly, I am not Christ. And they asked him, What art thou? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then said they unto him, What art thou, that we may give an answer unto them that sent us? What sayst thou of thy self? He said, I am the voice of a cryer in the wilderness, Make straight the way of the Lord, as said the Prophet Esay. they which were sent were of the Pharisees, and they asked him, and said unto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water, but there standeth one among you whom ye know not: he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to unloose. These things were done at Bethabara beyond Jordan, where John did baptize.

On Christmas day.

The Collect.

ALmighty God, which hast given us thy onely begotten Son to take our nature upon him, & this day to be born of a pure Virgin: grant that we being regenerate, & made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, &c.

The Epistle.

Heb. 1. 1. GOD in times past diversly and many ways spake unto the Fathers by Prophets: but in these last days he hath spoken to us by his own Son, whom he hath made heir of all things, by whom also he made the world. Which Son, being the brightness of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his own person purged our sins, and sitteth on the right hand of the Majesty on high, being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent Name then they. For unto which of the angels said he at any time, Thou art my Son this day have I begotten thee? And again, I will be his Father, and he shall be my Son. And again, when he bringeth in the first begotten son into the world, he saith, And let all the angels of God worship him. And unto the angels he saith, He maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy seat (O God) shall be for ever and ever, the scepter of thy kingdom is a right scepter: thou hast loved righteousness, and hated iniquity. Wherefore God, even thy God hath anointed thee with the oyl of gladness above thy fellows. And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou endurest. They all shall wax old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art even the same, and thy years shall not fail.

The Gospel.

IN the beginning was the Word, Joh. 1. 1.
and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkness, and the darkness comprehended it not. There was sent from God a man, whose name was John: the same came as a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of the light. That light was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made sons of God, even them that believed on his name; which were born, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt amongst us, and we saw the glory of it, as the glory of the only begotten Son of the Father, full of grace and truth.

S. Stevens day.

The Collect.

GRant us, O Lord, to learn to love our enemies, by the example of thy Martyr S. Steven, who prayed for his persecutors, to thee which livest, &c.

Then shall follow the Collect of the Nativity, which shall be said continually unto New-years day.

The Epistle.

Act. 7. 55. AND Steven being full of the holy Ghost, looked up stedfastly with his eyes into heaven, & saw the glory of God, & Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the Son of man standing on the right hand of God. Then they gave a shout with a loud voice, and stopped their ears, and ran upon him all at once, and cast him out of the City, and stoned him. And the witnesses laid down their clothes at a young mans feet, whose name was Saul: and they stoned Steven, calling on, and saying, Lord Jesu receive my spirit. And he kneeled down, and cryed with a loud voice, Lord, lay not this sin to their charge. And when he had thus spoken, he fell asleep.

The Gospel.

Mat. 23. 34 BEhold, I send unto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from city to city, that upon you may come all the righteous blood which hath been shed upon the earth, from the blood of the righteous Abel, unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as the hen gathereth her chickens under her wings, & ye would not? Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till that ye say, Blessed is he that cometh in the name of the Lord.

S. John Evangelists day.

The Collect.

MErciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting gifts, through Jesus Christ our Lord. Amen.

The Epistle.

1 Joh. 1. 1 THat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. (And the life appeared, and we have seen, & bear witness, and shew unto you that eternal life, which was with the Father, & appeared unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and that our fellowship may be with the Father and his Son Jesus Christ. And this we write unto you, that ye may rejoyce, and that your joy may be full. And this is the tidings which we have heard of him, & declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lye, and do not the truth. But and if we walk in light, even as he is in light, then have we fellowship with him, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive our selves, and the truth is not in us. If we acknowledge our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a lyar, and his word is not in us.

The Gospel.

Joh. 21. 19 JEsus said unto Peter, Follow thou me. Peter turned about, and saw the Disciple whom Jesus loved, following, (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) When Peter therefore saw him, he said to Jesus, Lord, what shall he here do? Jesus said unto him, If I will have him to tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not dye: yet Jesus said not unto him, He shall not dye: but, If I will that he tarry till I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things, and we know his testimony is true. There are also many other things which Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written.

Innocents day.

The Collect.

ALmighty God, whoſe praiſe this day the yong Innocents thy witneſſes have confeſſed & ſhewed forth, not in ſpeaking but in dying: mortifie and kill all vices in us, that in our converſation our life may expreſs thy faith, which with our tongues we do confeſs, through Jeſus Chriſt our Lord.

The Epiſtle.

Apo. 14. 1. I Looked, and lo, a lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his name and his fathers name written in their foreheads. And I heard a voice from heaven, as the ſound of many waters, and as the voice of a great thunder. And I heard the voice of harpers, harping with their harps. And they ſung as it were a new ſong before the ſeat, and before the four beaſts and elders, and no man could learn the ſong, but the hundred forty and four thouſand which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins. Theſe follow the Lamb whitherſoever he goeth. Theſe were redeemed from men, being the firſt fruits unto God, and to the Lamb, and in their mouths was found no guile: for they are without ſpot before the throne of God.

The Goſpel.

Mat. 2. 13. THe angel of the Lord appeared to Joſeph in a ſleep, ſaying, Ariſe, and take the childe and his mother, and flee into Egypt, & be thou there, till I bring thee word. For it will come to paſs that Herod will ſeek the childe to deſtroy him. So when he awoke, he took the childe and his mother by night, and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Out of Egypt have I called my Son. Then Herod when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth men of war, and ſlew all the children that were in Bethlehem, and in all the coaſts (as many as were two years old, or under) according to the time which he had diligently known out of the wiſe men. Then was fulfilled that which was ſpoken by the Prophet Jeremy, whereas he ſaid, In Rama was there a voice heard, lamentation, weeping, and great mourning; Rachel weeping for her children, and would not be comforted, becauſe they were not.

The Sunday after Chriſtmas day.

The Collect.

ALmighty God, which haſt given us thy onely begotten Son, &c. (As upon Chriſtmas day)

The Epiſtle.

Gal. 4. 1. AND I ſay, that the heir (as long as he is a childe) differeth not from a ſervant, though he be Lord of all, but is under tutors and governors until the time that the Father hath appointed. Even ſo we alſo, when we were children, were in bondage under the ordinances of the world: But when the time was full come, God ſent his Son made of a woman, and made bond unto the law, to redeem them which were bond unto the law, that we through election might receive the inheritance that belongeth unto the natural ſons. Becauſe ye are ſons, God hath ſent the ſpirit of his ſon in your hearts, which crieth Abba, Father. Wherefore now thou art not a ſervant, but a ſon. If thou be a ſon, thou art alſo an heir of God through Chriſt.

The Goſpel.

Mat. 1. 1. THis is the book of the generation of Jeſus Chriſt, the ſon of David, the ſon of Abraham: Abraham begat Iſaac, Iſaac begat Jacob, Jacob begat Judas and his brethren: Judas begat Phares and Zara of Thamar: Phares begat Eſrom: Eſrom begat Aram. Aram begat Aminadab: Aminadab begat Naaſſon: Naaſſon begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jeſſe: Jeſſe begat David the king: David the king begat Solomon, of her that was the wife of Urias: Solomon begat Roboam: Roboam begat Abia: Abia begat Aſa: Aſa begat Joſaphat: Joſaphat begat Joram: Joram begat Oſias: Oſias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manaſſes: Manaſſes begat Amon: Amon begat Joſias: Joſias begat Jechonias and his brethren, about the time that they were carried away to Babylon: & after they were brought to Babylon, Jechonias begat Salathiel, Salathiel begat Zorobabel, Zorobabel begat Abiud: Abiud begat Elia-

Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan, Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was born Jesus, even he that is called Christ. And so all the generations from Abraham to David, are fourteen generations. And from David unto the captivity of Babylon, are fourteen generations. And from the captivity of Babylon unto Christ, are fourteen generations.

The birth of Jesus Christ was on this wise: when his mother Mary was married to Joseph (before they came to dwell together) she was found with childe by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded privily to depart from her. But while he thus thought, behold, the angel of the Lord appeared unto him in sleep, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, cometh of the holy Ghost. She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with childe, and shall bring forth a son, and they shall call his name Emmanuel, which if a man interpret, is as much to say, as God with us. And Joseph, as soon as he awoke out of sleep, did as the angel of the Lord had bidden him: and he took his wife unto him, and knew her not, till she had brought forth her first begotten son, & called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Son to be circumcised, and obedient to the Law for man: grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey thy will, through the same thy Son Jesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whom the Lord will not impute sin. Came this blessedness then upon the circumcision, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or when he was in the uncircumcision? not in time of circumcision, but when he was yet uncircumcised, and he received the sign of circumcision, as a seal of the righteousness of faith, which he had yet being uncircumcised, that he should be the father of all them that believed, though they be not circumcised, that righteousness might be imputed to them also, and that he might be the father of circumcision, not unto them only which came of the circumcised, but unto them also that walk in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heir of the world) happened not to Abraham, or to his seed through the Law, but through the righteousness of faith: for if they which are of the law be heirs, then is faith but vain, and the promise of none effect.

The Gospel.

Luk. 2. 15. AND it fortuned, assoon as the Angels were gone away from the shepherds into heaven, they said one to another, Let us go even now unto Bethlehem, and see this thing that we hear say is happened, which the Lord hath shewed unto us. And they came with haste, and found Mary and Joseph, and the babe laid in a manger. And when they had seen it, they published abroad the saying that was told them of that childe. And all they that heard it wondred at those things that were told them of the shepherds. But Mary kept all these sayings, and pondred them in her heart. And the shepherds returned, praising and lauding God for all the things that they had heard and seen, even as it was told unto them. And when the eighth day was come, that the childe should be circumcised, his name was called Jesus, which was named of the angel before he was conceived in the womb.

If there be any Sunday between the Epiphany and the Circumcision, then shall be used the same Collect, Epistle and Gospel at the Communion, which was used the day of Circumcision.

The Epiphany.

The Collect.

O God, which by the leading of a star didst manifest thy only begotten Son to the Gentiles, mercifully

fully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Eph. 3.1. FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye have heard of the ministration of the grace of God which is given me to you-ward. For by revelation shewed he the mystery unto me, as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ, which mystery in times past was not opened unto the sons of men, as it is now declared unto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the means of the Gospel, whereof I am made a minister, according to the gift of the grace of God which is given unto me after the working of his power. Unto me the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world, hath been hid in God, which made all things through Jesus Christ, to the intent that now unto the rulers and powers in heavenly things might be known by the congregation the manifold wisdom of God, according to the eternal purpose which he wrought in Christ Jesus our Lord, by whom we have boldness and entrance, with the confidence which is by the faith of him

The Gospel.

Mat. 2.1. WHen Jesus was born in Bethlehem, a city of Jury, in the time of Herod the king: behold, there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the East, and are come to worship him. When Herod the king had heard these things, he was troubled, and all the city of Jerusalem with him. And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born. And they said unto him, At Bethlehem in Jury, for thus it is written by the Prophet, And thou Bethlehem in the land of Jury, art not the least among the Princes of Juda: for out of thee shall come unto me the captain that shall govern my people Israel. Then Herod when he had privily called the wise men, he enquired of them diligently, what time the star appeared. And he bade them go to Bethlehem, and said, Go your way thither, and search diligently for the childe: and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and lo, the star, which they saw in the east, went before them, till it came and stood over the place wherein the childe was. When they saw the Star, they were exceeding glad, and went into the house, & found the childe with Mary his mother, and fell down flat, and worshipped him, and opened their treasures, and offered unto him gifts, gold, frankincense and myrrhe. And after they were warned of God in a sleep, that they should not go again to Herod, they returned into their own countrey another way.

The first Sunday.

The Collect.

LOrd, we beseech thee mercifully to receive the prayers of thy people, which call upon thee: and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle.

I Beseech you therefore, brethren, by Rom. 12. the mercifulness of God, that you make your bodies a quick sacrifice, holy and acceptable unto God, which is your reasonable serving of God. And fashion not your selves like unto this world, but be ye changed in your shape by the renewing of your minde, that ye may prove what thing that good and acceptable and perfect will of God is. For I say (through the grace that unto me given is) to every man among you, that no man stand high in his own conceit, more then it becometh him to esteem of himself: but so judge of himself, that he be gentle and sober, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not one office: so we being many, are one body in Christ, and every man among our selves one anothers members.

The

The Goſpel.

Luk. 2. 43. The father and mother of Jeſus went to Jeruſalem, after the cuſtome of the feaſt day. And when they had fulfilled the days, as they returned home, the childe Jeſus abode ſtill at Jeruſalem, and his father and mother knew not of it: but they ſuppoſing him to have been in the company, came a days journey, and ſought him among their kinſfolk and acquaintance. And when they found him not, they went back again to Jeruſalem, and ſought him. And it fortuned, that after three days they found him in the temple, ſitting in the midſt of the Doctors, hearing them and poſing them: And all that heard him, were aſtonied at his underſtanding and anſwers. And when they ſaw him, they marvelled. And his mother ſaid unto him, Son, why haſt thou thus dealt with us: Behold thy father and I have ſought thee ſorrowing. And he ſaid unto them, How happened it that ye ſought me? Wiſt ye not that I muſt go about my Fathers buſineſs? And they underſtood not that ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was obedient unto them. But his mother kept all theſe ſayings together in her heart. And Jeſus proſpered in wiſedom, and age, and in favor with God and men.

The ſecond Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, which doſt govern all things in heaven and earth: mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life.

The Epiſtle.

Rom. 12. 6 SEeing that we have divers gifts, according to the grace that is given unto us, if a man have the gift of prophecy, let him have it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth take heed to his doctrine. Let him that exhorteth, give attendance to his exhortation. If any man give, let him do it with ſingleneſs. Let him that ruleth, do it with diligence. If any man ſhew mercy, let him do it with cheerfulneſs. Let love be without diſſimulation. Hate that which is evil, and cleave unto that which is good. Be kinde one to another with brotherly love. In giving honor, go one before another. Be not ſlothful in the buſineſs which ye have in hand. Be fervent in ſpirit. Apply your ſelves to the time. Rejoyce in hope. Be patient in tribulation. Continue in prayer. Diſtribute unto the neceſſity of the Saints. Be ready to harbor. Bleſs them that perſecute you. Bleſs I ſay, and curſe not. Be merry with them that are merry. Weep with them that weep. Be of like affection one towards another. Be not high-minded, but make your ſelves equal to them of the lower ſort.

The Goſpel.

AND the third day was there a marriage in Cana a city of Galilee, and the mother of Jeſus was there. And Jeſus was called (and his diſciples) unto the marriage. And when the wine failed, the mother of Jeſus ſaid unto him, They have no wine. Jeſus ſaid unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaid unto the miniſters, Whatſoever he ſaith unto you, do it. And there were ſtanding there ſix water-pots of ſtone, after the maner of purifying of the Jews, containing two or three firkins apiece. Jeſus ſaid unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaid unto them, Draw out now, and bear unto the governor of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knew not whence it was (but the miniſters which drew the water, knew) he called the bridegroom, and ſaid unto him, Every man at the beginning doth ſet forth good wine, and when men be drunk, then that which is worſe? but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and ſhewed his glory, and his diſciples believed on him. Joh. 2. 1.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities ſtretch forth thy right hand to help and defend us, through Chriſt our Lord.

The Epiſtle.

Rom. 12. 16. BE not wiſe in your own opinions. Recompenſe to no man evil for evil. Provide afore-hand things honeſt, not only before God, but alſo in the ſight of all men. If it be poſſible (as much as in you is) live peaceably with all men. Dearly beloved, avenge not your ſelves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward, ſaith the Lord. Therefore if thine enemy hunger, feed him: if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with goodneſs.

The Goſpel.

Mark. 1. WHen he was come down from the mountain, much people followed him. And behold, there came a Leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will, be thou clean: and immediatly his leproſie was cleanſed. And Jeſus ſaid unto him, Tell no man, but go and ſhew thy ſelf to the Prieſt, and offer the gift (that Moſes commanded to be offered) for a witneſs unto them. And when Jeſus was entred into Capernaum, there came unto him a Centurion, and beſought him, ſaying, Maſter, my ſervant lyeth at home ſick of the palſie, and is grievouſly pained. And Jeſus ſaid, When I come unto him, I will heal him. The Centurion anſwered and ſaid, Sir, I am not worthy that thou ſhouldeſt come under my roof: but ſpeak the word onely, and my ſervant ſhall be healed. For I alſo my ſelf am a man ſubject to the authority of another, and have ſoldiers under me: and I ſay to this man, Go, and he goeth: and to another man, Come, and he cometh: and to my ſervant, Do this, and he doth it. When Jeſus heard theſe words, he marvelled, and ſaid to them that followed him, Verily I ſay unto you, I have not found ſo great faith in Iſrael. I ſay unto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, Iſaac, and Jacob, in the kingdom of heaven: But the children of the kingdom ſhall be caſt into utter darkneſs, there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the Centurion, Go thy way, and as thou believeſt, ſo be it unto thee. And his ſervant was healed the ſelf ſame hour.

The fourth Sunday after the Epiphany.

The Collect.

GOd which knoweſt us to be ſet in the midſt of ſo many and great dangers, that for mans frailneſs we cannot alway ſtand uprightly: grant to us the health of body and ſoul, that all thoſe things which we ſuffer for ſin, by thy help we may well paſs and overcome through Chriſt our Lord.

The Epiſtle.

Rom. 13. 1 LEt every ſoul ſubmit himſelf unto the authority of the higher powers: For there is no power but of God. The powers that be, are ordained of God. Whoſoever therefore reſiſteth power, reſiſteth the ordinance of God: but they that reſiſt, ſhall receive to themſelves damnation. For Rulers are not fearful to them that do good, but to them that do evil. Wilt thou be without fear of the power? do well then, and ſo ſhalt thou be praiſed of the ſame: for he is the miniſter of God for thy wealth. But if thou do that which is evil, then fear? for he beareth not the ſword for nought: for he is the miniſter of God to take vengeance on them that do evil. Wherefore ye muſt needs obey, not only for fear of vengeance, but alſo becauſe of conſcience: and even for this cauſe pay ye tribute: For they are Gods miniſters, ſerving for the ſame purpoſe. Give to every man therefore his duty: tribute to whom tribute belongeth: cuſtom to whom cuſtom is due: fear to whom fear belongeth: honor, to whom honor pertaineth.

The Goſpel.

Mat. 8. 23. AND when he entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch as the ſhip was covered with waves, but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Maſter, ſave us, we periſh. And he ſaid unto them, Why are ye fearful, O ye of little faith?

faith? Then he aroſe and rebuked the winds and the ſea, and there followed a great calm. But the men marvelled, ſaying, What maner of man is this, that both winds and ſea obey him? And when he was come to the other ſide, into the countrey of the Gergeſites, there met him two poſſeſſed of devils, which came out of the graves, and were out of meaſure fierce, ſo that no man might go by that way. And behold, they cried out, ſaying, O Jeſu, thou Son of God, what have we to do with thee? Art thou come hither to torment us before the time? And there was a great way off from them an herd of many ſwine feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go into the herd of ſwine. And he ſaid unto them, Go your ways. Then went they out, and departed into the herd of ſwine. And behold, the whole herd of ſwine was carried headlong into the ſea, and periſhed in the waters. Then they that kept them fled, and went their ways into the City, and told every thing, and what had happened unto the poſſeſſed of the devils. And behold, the whole City came out to meet Jeſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

The fifth Sunday after Epiphany.

The Collect.

LOrd, we beſeech thee to keep thy Church and houſhold continually in thy true Religion, that they which do leam only upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord.

The Epiſtle.

Col. 3.12. PUt upon you as the Elect of God, tender mercy, kindeneſs, humbleneſs of minde, meekneſs, long ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt another: as Chriſt forgave you, even ſo do ye. Above all theſe things put on love, which is the bond of perfectneſs. And the peace of God rule in your hearts, to the which peace ye are called in one body: and ſee that ye be thankfull. Let the word of Chriſt dwell in you plenteouſly with all wiſedom. Teach and exhort your own ſelves in Pſalms, and Hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the Name of the Lord Jeſu, giving thanks to God the Father by him.

The Goſpel.

THe kingdom of heaven is like Mat. 13.24
unto a man which ſowed good ſeed in his field: but while men ſlept, his enemy came, and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and had brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came, and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, The envious man hath done this. The ſervants ſaid unto him, Wilt thou then that we go and weed them up? But he ſaid, Nay, leſt while ye gather up the tares, ye pluck up alſo the wheat with them: let both grow together until the harveſt, and in the time of harveſt I will ſay to the reapers, Gather ye firſt the tares, and binde them together in ſheaves to be burnt, but gather the wheat into my barn.

The ſixth Sunday (if there be ſo many) ſhall have the ſame Collect, Epiſtle and Goſpel, that was upon the fifth Sunday.

The Sunday called Septuageſima.

The Collect.

O Lord, we beſeech thee favorably to hear the prayers of thy people, that we which are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy name, through Jeſus Chriſt our Savior, who liveth and reigneth world without end. Amen.

The Epiſtle.

PErceive ye not, how that they 1 Cor. 9.
which run in a courſe, run all, but 24.
one receiveth the reward? So run that ye may obtain. Every man that proveth maſteries, abſtaineth from all things: and they do it to obtain a crown that ſhall periſh: but we to obtain an everlaſting crown. I therefore ſo run, not as at an uncertain thing: ſo fight I, not as one that beateth the air: but I tame my body, and bring

bring it into subjection, lest by any means it come to pass, that when I have preached to other, I my self should be a cast-away.

The Gospel.

Mat. 20. 1. THe kingdom of heaven is like unto a man that is an houshold-er, which went out early in the morning to hire laborers into his vineyard. And when the agreement was made with the laborers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw other standing idle in the market-place, and said unto them. Go ye also into the vineyard, and whatsoever is right I will give you: and they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard said unto his steward, Call the laborers, and give them their hire, beginning at the last until the first. And when they did come that came about the eleventh hour, they received every man a peny. But when the first came also, they supposed that they should have received more, and they likewise received every man a peny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal with us, which have born the burden and heat of the day. But he answered unto one of them, and said, Friend, I do thee no wrong: Didst thou not agree with me for a peny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do as me lusteth with mine own goods? Is thine eye evil because I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

The Sunday called Sexagesima.

The Collect.

LOrd God, which seest that we put not our trust in any thing that we do: mercifully grant, that by thy power we may be defended against all adversity, through Jesus Christ our Lord.

The Epistle.

2. Cor. 11. 19. YE suffer fools gladly, seeing your selves are wise. For ye suffer if a man bring you into bondage, if a man devour, if a man take, if a man exalt himself, if a man smite you on the face: I speak as concerning rebuke, as though we had been weak in this behalf. Howbeit, wherein soever any man dare be bold (I speak foolishly) I dare be bold also. They are Hebrews, even so am I. They are Israelites, even so am I. They are the seed of Abraham, even so am I. They are the Ministers of Christ (I speak as a fool) I am more. In labors more abundant, in stripes above measure, in prison more plenteously, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, I was once stoned. I suffered thrice shipwrack. Night and day have I been in the deep sea. In journeying often, in perils of waters, in perils of robbers, in jeopardies of mine own nation, in jeopardies among the heathen, in perils in the City, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness: Beside the things which outwardly happen unto me, I am cumbred daily, and do care for all congregations. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs boast, I will boast of the things that concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel.

Luk. 8. 4. WHen much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sow his seed, and as he sowed, some fell by the way side, and

and it was troden down, and the fowls of the air devoured it up. And ſome fell on ſtones, and aſſoon as it was ſprung up, it withered away, becauſe it lacked moiſtneſs. And ſome fell among thorns, and the thorns ſprang up with it, and choaked it. And ſome fell on good ground, and ſprang up, and bare fruit an hundred fold. And as he ſaid theſe things, he cried, He that hath eares to hear, let him hear. And his diſciples asked him, ſaying, What maner of ſimilitude is this? And he ſaid, unto you it is given to know the ſecrets of the kingdom of God, but to other by parables, that when they ſee, they ſhould not ſee, and when they hear, they ſhould not underſtand. The parable is this, The ſeed is the word of God, Thoſe that are beſide the way, are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the ſtones, are they which when they hear, receive the word with joy, and theſe have no roots, which for a while believe, and in time of temptation go away. And that which fell among thorns, are they which when they have heard, go forth, and are choaked with cares, and riches, and voluptuous living, and bring forth no fruit. They which fell on the good ground, are they which with a pure and good heart hear the word, and keep it, and bring forth fruit through patience.

The Sunday called Quinquageſima.

The Collect.

O Lord which doſt teach us, that all our doings without charity, are nothing worth: ſend thy holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and all vertues, without the which whoſoever liveth, is counted dead before thee: Grant this for thine only Son Jeſus Chriſts ſake.

The Epiſtle.

1 Cor. 13.1. Though I ſpeak with tongues of men and of angels, and have no love, I am even as ſounding braſs, or as a tinckling cymbal. And though I could prophecie, and underſtand all ſecrets, and all knowledge: yea, if I have all faith ſo that I could move mountains out of their places, and yet have no love, I am nothing. And though I beſtow all my goods to feed the poor, and though I gave my body even that I burned, and yet have no love, it profiteth me nothing. Love ſuffereth long, and is courteous, love envieth not, love doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her own, is not provoked to anger, thinketh none evil, rejoyceth not in iniquity, but rejoyceth in the truth, ſuffereth all things, believeth all things, hopeth all things, endureth all things. Though that prophecying fail, either tongues ceaſe, or knowledge vaniſh away: yet love falleth never away. For our knowledge is unperfect, and our prophecying is unperfect: but when that which is perfect is come, then that which is unperfect ſhall be done away. When I was a childe, I ſpake as a childe, I underſtood as a childe, I imagined as a childe: but aſſoon as I was a man, I put away childiſhneſs. Now we ſee in a glaſs, even in a dark ſpeaking: but then ſhall we ſee face to face. Now I know unperfectly: but then ſhall I know even as I am known. Now abideth Faith, Hope, and love, even theſe three, but the chief of theſe is Love.

The Goſpel.

Luk. 18.31 Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all ſhall be fulfilled, which are written by the Prophets of the Son of man. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and deſpitefully intreated, and ſpitted on. And when they have ſcourged him, they will put him to death, and the third day he ſhall riſe again. And they underſtood none of theſe things. And this ſaying was hid from them, ſo that they perceived not the things which were ſpoken. And it came to paſs, that as he was come nigh to Jericho, a certain blinde man ſat by the high way ſide begging: and when he heard the people paſs by, he asked what it meant. And they ſaid unto him, that Jeſus of Nazareth paſſed by. And he cried, ſaying, Jeſu, thou ſon of David, have mercy on me. And they which went before, rebuked him, that he ſhould hold his peace: but he cryed ſo much the more, Thou Son

of

of Dauid, haue mercy on me. And Iesus stood still, and commanded him to be brought unto him. And when he was come neer, he asked him, saying, What wilt thou that I do unto thee? And he said, Lord, that I might receiue my sight. And Iesus said unto him, Receiue thy sight, thy faith hath saued thee. And immediately he receiued his sight, and followed him, praising God. And all the people when they saw it, gaue praise unto God.

The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and dost forgiue the sins of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sins, and knowledging our wretchednes, may obtain of thee, the God of all mercy, perfect remission and forgiuenes, through Iesus Christ.

The Epistle.

Ioel 2. 12. TUrn you unto me with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turn you unto the Lord your God: for he is gracious and merciful, long-suffering and of great compassion, and ready to pardon wickednes. Then (no doubt) he also shall turn and forgiue: and after his chastening, he shall let your encrease remain for meat and drink-offerings unto the Lord your God. Blow out with the trumpet in Zion, proclaim a fasting, call the congregation, and gather the people together: warn the congregation, gather the Elders, bring the children and sucklings together. Let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests serue the Lord between the Porch and the Altar, weeping and saying, Be fauourable, O Lord, be fauourable unto thy people, let not thine heritage be brought to such confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, Where is now their God?

The Gospel.

Mat. 6. 16. WHen ye fast, be not sad, as the hypocrites are: for they disfigure their faces, that it may appear unto men how that they fast. Uerily, I say unto you, they haue their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selues treasure upon earth, where the rust and moth doth corrupt, and where theeues break through and steal: but lay up for you treasures in heauen, where neither rust nor moth doth corrupt, and where theeues do not break through, nor steal. For where your treasure is, there will your hearts be also.

The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast forty days and forty nights: giue us grace to use such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousnes and true holines, to thy honor and glory, which liuest and reignest, &c.

The Epistle.

2 Cor. 6. 1. WE as helpers exhort you, that ye receiue not the grace of God in vain. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succored thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let us giue none occasion of euil, that in our office be found no fault: but in all things let us behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in imprisonments, in strifes, in labors, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindnes, in the holy Ghost, in loue unfeigned, in the word of truth, in the power of God, by the armor of righteousnes on the right hand and on the left, by honor and dishonor, by euil report and good report, as deceiuers, and yet true: as unknown, and yet known: as dying, and behold, we liue: as chastened, and not killed? as sorrowing, and yet always merry: as poor, and yet making many rich: as hauing nothing, and possessing all things.

The

The Goſpel.

Matt. 4. 1. THen Jeſus was led away of the Spirit into the wilderneſs, to be tempted of the devil. And when he had faſted foꝛty days and foꝛty nights, he was at the laſt an hungred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bꝛead. But he anſwered and ſaid, It is wꝛitten, Man ſhall not live by bꝛead only, but by every woꝛd that pꝛoceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thy ſelf doꝛwn headlong: foꝛ it is wꝛitten, He ſhall give his angels charge oveꝛ thee, and with their hands they ſhall hold thee up, leſt at any time thou daſh thy foot againſt a ſtone. And Jeſus ſaid unto him, It is wꝛitten again, Thou ſhalt not tempt the Loꝛd thy God. Again, the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the woꝛld, and the gloꝛy of them, and ſaith unto him, All theſe will I give thee, if thou wilt fall doꝛwn and woꝛſhip me. Then ſaith Jeſus unto him, Avoid Satan: foꝛ it is wꝛitten, Thou ſhalt woꝛſhip the Loꝛd thy God, and him onely ſhalt thou ſeꝛve. Then the devil leaveth him, and behold the angels came and miniſtred unto him.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, which doeſt ſee that we have no power of our ſelves to help our ſelves: keep thou us both outwaꝛdly in our bodies, and inwaꝛdly in our ſouls, that we may be defended fꝛom all adveꝛſities, which may happen to the body, and fꝛom all evil thoughts, which may aſſault and huꝛt the ſoul, thꝛough Jeſus Chꝛiſt, &c.

The Epiſtle.

1 Theſ. 4. 1. VVE beſeech you bꝛethꝛen, and exhoꝛt you by the Loꝛd Jeſus, that ye incꝛeaſe moꝛe and moꝛe, even as ye have received of us, how ye ought to walk, and to pleaſe God. Foꝛ ye know what commandments we gave you by our Loꝛd Jeſus Chꝛiſt. Foꝛ this is the will of God, even your holineſs: that ye ſhould

abſtain fꝛom foꝛnication, and that every one of you ſhould know how to keep his veſſel in holineſs and honoꝛ, and not in the luſt of concupiſcence, as do the heathen which know not God: that no man oppꝛeſs and defꝛaud his bꝛother in bargaining, becauſe that the Loꝛd is the avenger of all ſuch things, as we told you befoꝛe, and teſtified. Foꝛ God hath not called us unto uncleanneſs, but unto holineſs. He theꝛefoꝛe that deſpiſeth, deſpiſeth not man, but God, which hath ſent his holy Spiꝛit among you.

The Goſpel.

JEſus went thence, and departed into the coaſts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the ſame coaſts) cryed unto him, ſaying, Have mercy on me, O Loꝛd, thou ſon of David: my daughter is pitiouſly vexed with a devil. But he anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, foꝛ ſhe cꝛieth after us. But he anſwered and ſaid, I am not ſent but to the loſt ſheep of the houſe of Iſꝛael. Then came ſhe and woꝛſhipped him, ſaying, Loꝛd help me. He anſwered and ſaid, It is not meet to take the childꝛens bꝛead, and caſt it to dogs. She anſwered and ſaid, Tꝛuth Loꝛd, foꝛ the dogs eat of the cꝛumbs which fall fꝛom their maſters table. Then Jeſus anſwered and ſaid unto her, O woman, gꝛeat is thy faith, be it unto thee even as thou wilt. And her daughter was made whole even the ſame time. Matth. 15. 21.

The third Sunday in Lent.

The Collect.

VVE beſeech thee, almighty God, look upon the hearty deſiꝛes of thy humble ſeꝛvants, and ſtꝛetch foꝛth the ꝛight hand of thy Majeſty to be our defence againſt all our enemies, thꝛough Jeſus Chꝛiſt our Loꝛd. Amen.

The Epiſtle.

BE ye followeꝛs of God, as deaꝛ childꝛen, and walk in love, even as Chꝛiſt loved us, and gave himſelf foꝛ us an offeꝛing and a ſacꝛifice of a ſweet ſavoꝛ to God. As foꝛ foꝛnication and all uncleanneſs, oꝛ covetouſneſs, let it not be once named Eph. 5. 1.

among you, as it becometh Saints, or filthines, or foolish talking, or jesting, which are not comely, but rather giving of thanks. For this ye know, that no whoremonger, either unclean person, or covetous person, (which is a worshipper of Images) hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of such things cometh the wrath of God upon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: for the fruit of the Spirit consisteth in all goodness, and righteousness, and truth. Accept that which is pleasing unto the Lord, and have no fellowship with the unfruitful works of darkness, but rather rebuke them. For it is a shame even to name those things which are done of them in secret: but all things when they are brought forth by the light, are manifest; For whatsoever is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, & stand up from death, and Christ shall give thee light.

The Gospel.

Luke 11. 14. JEsus was casting out a devil that was dumb. And when he had cast out the devil, the dumb spake, and the people wondred. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others tempted him, and required of him a signe from heaven. But he knowing their thoughts, said unto him, Every kingdom divided against it self, is desolate, and one house doth fall upon another. If Satan also be divided against himself, how shall his kingdom endure? Because ye say, I cast out devils through Beelzebub. If I by the help of Beelzebub cast out devils, by whose help do your children cast them out? Therefore shall they be your judges. But if I by the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: but when a stronger then he cometh upon him, and overcometh him, he taketh from him all his harnes, wherein he

trusted, and divideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will return again into my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits worse then himself, and they enter in and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certain woman of the company lift up her voice, and said unto him, Happy is the womb that bare thee, and the paps which gave thee suck. But he said, Yea, happy are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRant we beseech thee, almighty God, that we which for our evil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ. Amen.

The Epistle.

Gal. 4. 21. TEll me (ye that desire to be under the Law) do ye not hear of the Law? For it is writen, that Abraham had two sons: the one by a bondmaid, the other by a free-woman. Yea, and he which was born of the bond-woman was born after the flesh: but he which was born of the free-woman, was born by promise. Which things are spoken by an allegory: for these are two testaments, the one from the mount Sina, which gendreth unto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth upon the city which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is above, is free, which is the mother of us all. For it is written, Rejoice thou barren that bearest no children, break forth, and cry thou that travellest not: for the desolate hath many moe children then she which hath an husband. Brethren, we are after Isaac the children of promise. But as then he that was

born

born after the flesh, persecuted him that was born after the spirit: even so it is now. Nevertheless, what saith the Scripture? Put away the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free-woman.

The Gospel.

Joh. 6.1. JEsus departed over the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And Easter (a feast of the Jews) was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he said unto Philip, Whence shall we buy bread, that these may eat? This he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred peny worth of bread are not sufficient for them, that every man may take a little. One of his disciples (Andrew Simon Peters brother) saith unto him, There is a lad which hath five barley loaves, and two fishes: but what are they among so many? And Jesus said, Make the people sit down. There was much grass in the place. So the men sat down in number about five thousand. And Jesus took the bread, and when he had given thanks, he gave to the disciples, and the disciples to them that were set down: and likewise of the fishes as much as they would. When they had eaten enough, he said unto his disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee Almighty God, mercifully to look upon thy people, that by thy great goodness they may be governed and preserved evermore both in body and soul, through Jesus Christ our Lord.

The Epistle.

CHrist being an high Priest of Heb. 9. 11. good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves: but by his own blood he entred in once into the holy Place, and found eternal redemption. For if the blood of oxen and of goats, and the ashes of a young cow, when it is sprinkled, purifieth the unclean, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, for to serve the living God? And for this cause is he the Mediator of the new Testament, that through the death which chanced for the redemption of those transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance.

The Gospel.

WHich of you can rebuke me Joh. 8. 47. of sin? If I say the truth, why do ye not believe me? He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil: but I honor my Father, and ye have dishonored me. I seek not mine own praise, there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now know we that thou hast a devil. Abraham is dead, and the Prophets: and thou sayest, If a man keep my saying, he shall never taste death. Art thou greater then our father Abraham which is dead? And the Prophets are dead: whom makest thou thy self? Jesus answered, If I honor my self, mine honor is nothing: It is my Father that honoreth me, which ye say is your God, and yet ye have not known him: but I know him. And if I say, I know him not, I shall be a lyar like unto you. But I know him, and

keep his saying. Your father Abraham was glad to see my day: and he saw it, and rejoyced. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily I say unto you, Ere Abraham was born, I am. Then took they up stones to cast at him. But Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, which of thy tender love towards man hast sent our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankinde should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phih 2.5. LEt the same minde be in you, that was also in Christ Jesus, which when he was in the shape of God, thought it no robbery to be equal with God: nevertheless, he made himself of no reputation, taking on him the shape of a servant, and became like unto men, and was found in his apparel as a man. He humbled himself, and became obedient unto the death, even the death of the cross. Wherefore God hath also exalted him on high, and given him a name, which is above all names, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues should confess that Jesus Christ is the Lord, unto the praise of God the Father.

The Gospel.

Mat. 26.1. AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days shall be Easter, and the son of man shall be delivered over to be crucified. Then assembled together the chief Priests and the Scribes, and the elders of the people, unto the palace of the high Priest, (which was called Caiaphas) and held a councel, that they might take Jesus by subtilty, and kill him. But they said, not on the holy day, lest there be an uproar among the people. When Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman, having an Alabaster box of precious ointment, and powred it on his head as he sat at the board. But when his disciples saw it, they had indignation, saying, Whereto serveth this waste? This oyntment might have been well sold, and given to the poor. When Jesus understood that, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you, but me ye shall not have always. And in that she hath cast this oyntment on my body, she did it to bury me. Verily I say unto you, Wheresoever this gospel shall be preached in all the world, there shall also this be told that she hath done for a memorial of her. Then one of the twelve (which was called Judas Iscariot) went unto the chief Priests, and said unto them, What will ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of silver. And from that time forth he sought opportunity to betray him. The first day of sweet bread, the disciples came to Jesus, saying to him, where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him. The Master saith, My time is at hand, I will keep my Easter by thee with my disciples. And the disciples did as Jesus had appointed them, and they made ready the passover. When the even was come, he sat down with the twelve: and as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, Is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man truely goeth out as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. Then Judas which betrayed him, answered and said, Master, is it I? He said unto him,

him, Thou hast said. And when they were eating, Jesus took bread, and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and thanked, and gave it to them, saying, Drink ye all of this. for this is my blood (which is of the new Testament) that is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine-tree, until that day when I shall drink it new with you in my Fathers kingdom. And when they had said grace, they went out unto mount Olivet. Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad: but after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men be offended because of thee, yet will not I be offended. Jesus said unto him, Verily I say unto thee, that in this same night before the cock crow, thou shalt deny me thrice. Peter said unto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then came Jesus with them unto a Farm place (which is called Gethsemane) and said unto the disciples, Sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to wax sorrowful and heavy. Then said Jesus unto them, My soul is heavy unto the death: tarry ye here and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he came unto the disciples and found them asleep, and said unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weak. He went away once again, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink of it, thy will be fulfilled. And he came and found them asleep again, for their eyes were heavy. And he left them, and went again, and prayed the third time, saying the same words. Then cometh he to his disciples, and said unto them, Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners: Rise, let us be going, behold, he is at hand that doth betray me. While he yet spake, lo, Judas, one of the number of the twelve, came, and with him a great multitude with swords and staves, sent from the chief Priests and elders of the people: but he that betrayed him gave them a token, saying, Whomsoever I kiss, the same is he, hold him fast. And forthwith he came to Jesus and said, Hail master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strook a servant of the high Priests, and smote off his ear. Then said Jesus unto him, Put up thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall give me even now more then twelve legions of angels? But how then shall the Scriptures be fulfilled? For thus must it be. In that same hour said Jesus to the multitude, Ye be come out as it were to a thief, with swords and staves for to take me. I sat daily with you teaching in the temple, and ye took me not. But all this was done that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsook him, and fled. And they took Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afar off unto the high Priests palace, and went in, and sat with the servants to see the end. The chief Priests and Elders, and all the councel sought false witness against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it again in three days. And the chief Priest arose, and said unto him, Answerest thou nothing? Why do these bear witness against thee? But

Jesus

Jesus held his peace. And the chief Priest answered, and said unto him, I charge thee by the living God that thou tell us, whether thou be Christ the Son of God. Jesus said unto him, Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemy, what need we of any more witnesses? Behold, now ye have heard his blasphemy, what think ye? They answered and said, He is worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palm of their hands, saying, Tell us, thou Christ, who is he that smote thee? Peter sat without in the Court, and a Damosel came to him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I wot not what thou sayst. When he was gone out into the porch, another wench saw him, and said unto them that were there, This fellow also was with Jesus of Nazareth. And again he denied with an oath, saying, I do not know the man. After a while came unto him they that stood by, and said unto Peter; Surely thou art even one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, that he knew not the man. And immediately the cock crew. And Peter remembred the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice: and he went out, and wept bitterly. When the morning was come, all the chief Priests and Elders of the people held a councel against Jesus to put him to death, and brought him bound, and delivered him unto Pontius Pilate the Deputy. Then Judas which had betrayed him (seeing that he was condemned) repented himself, and brought again the thirty plates of silver to the chief Priests and Elders, saying, I have sinned, betraying the innocent blood. And they said, What is that to us? see thou to that. And he cast down the silver plates in the temple, and departed, and went and hanged himself. And the chief Priests took the silver plates, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them a potters field to bury strangers in. Wherefore the field is called Aceldama, that is, the field of blood, until this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took thirty silver plates, the price of him that was valued, whom they bought of the children of Israel, and gave them for the potters field as the Lord appointed me. Jesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of the Jews? Jesus said unto him, Thou sayst. And when he was accused of the chief Priest and Elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many witnesses they lay against thee? And he answered him to never a word, insomuch that the Deputy marvelled greatly. At that feast the Deputy was wont to deliver unto the people a prisoner whom they would desire. He had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said, Whether will ye that I give loose unto you, Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down to give judgement, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered this day many things in my sleep because of him. But the chief Priests and Elders perswaded the people that they should ask Barabbas, and destroy Jesus. The Deputy answered, and said unto them, Whether of the twain will ye that I let loose unto you? They said, Barabbas. Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, Let him be crucified. The Deputy said, What evil hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that more business was made, he took water and washed his hands before the people, saying, I am innocent of the blood of this just person, see ye. Then answered all the people and said, His blood be on us, and on our children. Then let he Barabbas loose unto them,

them, and scourged Jesus, and delivered him to be crucified. Then the soldiers of the Deputy took Jesus into the common hall, and gathered unto him all the company, and they stripped him, and put on him a purple robe, and platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Hail King of the Jews. And when they had spit upon him, they took the reed, and smote him on the head, and after that they had mocked him, they took the robe off him again, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to bear his cross. And they came unto the place which is called Golgotha, (that is to say, a place of dead mens skuls) and gave him vineger mingled with gall to drink. And when he tasted thereof he would not drink. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. And they sat and watched him there, and set up over his head the cause of his death written, This is JESUS the King of the Jews. Then were there two thieves crucified with him, one on the right hand, and the other on the left. They that passed by, reviled him, wagging their heads, and saying, Thou that destroyedst the temple of God, and didst build it in three days, save thy self. If thou be the Son of God, come down from the cross. Likewise also the high Priests mocking him with the Scribes and Elders said, He saved other, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. From the sixth hour was there darkness over all the land until the ninth hour. And about the ninth hour, Jesus cryed with a loud voice, saying, Eli, Eli, lama-sabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran and took a spunge, and when he had filled it full of vineger, he put it on a reed, and gave him to drink. Other said, Let be, let us see whether Elias will come and deliver him. Jesus when he had cryed again with a loud voice, yielded up the Ghost. And behold, the vail of the temple did rend in two parts from the top to the bottom, and the earth did quake, and the stones rent, and graves did open, and many bodies of saints which slept arose, and went out of the graves, after his resurrection, and came into the holy city, and appeared unto many. When the centurion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Son of God. And many women were there (beholding him afar off) which followed Jesus from Galilee ministring unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

WHat is this that cometh from Edom, with red coloured clothes of Bosra (which is so costly cloth) and cometh in so mightily with all his strength? I am he that teacheth righteousness, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine-press? I have troden the press my self alone, and of all people there is not one with me. Thus will I tread down mine enemies in my wrath, and set my feet upon them in mine indignation, and their blood shall besprinc my clothes, and so will I stain all my rayment. For the day of vengeance is assigned in my heart, and the year when my people shall be delivered is come. I looked about me, and there was no man to shew me any help. I marvelled that no man held me Esai. 63. 1.

me up. Then I held me by mine own arm, and my ferventness sustained me. And thus will I tread down the people in my wrath, and bathe them in my displeasure, and upon the earth will I lay their strength. I will declare the goodness of the Lord, yea, and the praise of the Lord, for all that he hath given us, for the great good that he hath done for Israel, which he hath given them of his own favor, and according to the multitude of his loving kindness. For he said, These no doubt are my people, and no shrinking children: and so he was their Savior. In their troubles he was also troubled with them, and the Angel that went forth from his presence delivered them. Of very love and kindness that he had unto them, he redeemed them. He hath born them, and carried them up ever since the world began. But after they provoked him to wrath, and vexed his holy mind, he was their enemy, and fought against them himself. Yet remembred Israel the old time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheep? where is he that hath given his holy Spirit among them? He led them by the right hand of Moses with his glorious arm, dividing the water before them, whereby he gat himself an everlasting name. He led them in the deep, as an horse is led in the plain, that they should not stumble as a tame beast goeth in the field, and the breath given of God, giveth him rest. Thus, O God, hast thou led thy people, to make thy self a glorious name withal. Look down then from heaven, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy jealousie, thy strength, the multitude of thy mercies, and thy loving kindness will not be entreated of us? yet art thou our Father: for Abraham knoweth us not, neither is Israel acquainted with us. But thou Lord art our Father and redeemer, and thy name is everlasting, O Lord, wherefore hast thou led us out of the way? wherefore hast thou hardened our hearts, that we fear thee not? Be at one with us again for thy servants sake, and for the generation of thine heritage. Thy people have had but a little of thy sanctuary in possession, for our enemies have troden down thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they have not called upon thy Name.

The Gospel.

After two days was Easter, and the days of sweet bread. And the high priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not in the feast day, lest any business arise among the people. And when he was in Bethany in the house of Simon the leper, even as he sat at meat, there came a woman having an alabaster box of ointment called Nard, that was pure and costly, and she brake the box, and powred it upon his head. And there were some that were not content within themselves, and said, What needed this waste of ointment? for it might have been sold for more then three hundred pence, and have been given to the poor: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? She hath done a good work on me: for ye have the poor with you always, and whensoever ye will, ye may do them good: but me have ye not always. She hath done that she could, she came afore hand to anoint my body to the burying. Verily, I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be rehearsed in remembrance of her. And Judas Iscariot one of the twelve, went away unto the high Priests to betray him unto them. When they heard that, they were glad, and promised that they would give him money. And he sought how he might conveniently betray him. And the first day of sweet bread (when they offered the Passover) his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passover? And he sent forth two of his disciples, and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoever he goeth in, Mar. 14.1

say

say ye unto the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the Passover with my disciples? And he will shew you a great Parlor paved and prepared, there make ready for us. And his diciples went forth, and came into the city, and found as he had said unto them, and they made ready the Passover. And when it was now eventide, he came with the twelve: and as they sat at board, and did eat, Jesus said, Verily, I say unto you, one of you (that eateth with me) shall betray me. And they began to be sorry, and to say to him one by one, Is it I? And another said, Is it I? He answered and said unto them, It is one of the twelve, even he that dippeth with me in the platter. The Son of man truly goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and when he had given thanks, he brake it, & gave to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the Vine, until that day that I drink it new in the Kingdom of God. And when they had said grace, they went out to the mount Olivet. And Jesus saith unto them, All ye shall be offended because of me this night: For it is written, I will smite the shepherd, and the sheep shall be scattered: but after that I am risen again, I will go into Galilee before you. Peter said unto him, And though all men be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice thou shalt deny me three times. But he spake more vehemently, No, if I should die with thee, I will not deny thee. Likewise also said they all. And they came into a place which was named Gethsemane, and he said to his disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, and James, and John, and began to wax abashed, and to be in an agony, and said unto them, My soul is heavy even unto the death: tarry ye here and watch. And he went forth a little, and fell down flat on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba Father, all things are possible unto thee, take away this cup from me: Nevertheless, not as I will, but that thou wilt be done. And he came and found them sleeping, and saith to Peter, Simon, sleepest thou? Couldest not thou watch one hour? Watch ye and pray, lest ye fall into temptation: the spirit truly is ready, but the flesh is weak. And again he went aside and prayed, and spake the same words. And he returned, and found them a sleep again, for their eyes were heavy, neither wist they what to answer him. And he came the third time, and said unto them, Sleep henceforth, and take your ease, it is enough. The hour is come. Behold, the Son of man is betrayed into the hand of sinners. Rise up, let us go: lo, he that betrayeth me is at hand. And immediately while he yet spake, cometh Judas (which was one of the twelve) and with him a great number of people, with swords and staves, from the high Priests, and Scribes, and Elders. And he that betrayed him had given them a general token, saying, Whomsoever I do kiss, the same is he, take and lead him away warily. And assoon as he was come, he goeth straightway to him, and saith unto him, Master, Master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew out a sword, and smote a servant of the high Priests, and cut off his ear. And Jesus answered, and said unto them, Ye be come out as unto a thief, with swords and staves for to take me. I was daily with you in the temple teaching, and ye took me not: But these things come to pass, that the Scriptures should be fulfilled. And they all forsook him, and ran away. And there followed him a certain young man clothed in linen upon the bare, and the young men caught him; and he left his linen garment, and fled from them naked. And they led Jesus away to the high Priest

of all, and with him came all the high Prieſts, and the Elders and the Scribes. And Peter followed him a great way off (even till he was come into the palace of the high Prieſt) and he ſat with the ſervants, and warmed himſelf at the fire. And the high Prieſts and all the Councel ſought for witneſs againſt Jeſus to put him to death, and found none: for many bare falſe witneſs againſt him, but their witneſſes agreed not together. And there aroſe certain, and brought falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But yet their witneſſes agreed not together. And the high Prieſt ſtood up among them and asked Jeſus, ſaying, Anſwereſt thou nothing? How is it that theſe bear witneſs againſt thee? But he held his peace & anſwered nothing. Again the high Prieſt asked him, and ſaid unto him, Art thou Chriſt the Son of the Bleſſed? and Jeſus ſaid, I am, and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high Prieſt rent his clothes, and ſaid, What need we any further witneſſes? Ye have heard blaſphemy, what think ye? And they all condemned him to be worthy of death. And ſome began to ſpit at him, and to cover his face, and to beat him with fiſts, and to ſay unto him, Aread. And the ſervants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Prieſt, and when ſhe ſaw Peter warming himſelf, ſhe looked on him, and ſaid, Waſt not thou alſo with Jeſus of Nazareth? And he denied, ſaying, I know him not, neither wote I what thou ſayſt. And he went out into the Porch, and the Cock crew. And a damoſel (when ſhe ſaw him) began again to ſay unto them that ſtood by, This is one of them. And he denied it again, and anon after, they that ſtood by, ſaid again unto Peter, Surely thou art one of them for thou art of Galilee, and thy ſpeech agreeth thereto. But he began to curſe and to ſwear, ſaying, I know not this man of whom ye ſpeak. And again the cock crew. And Peter remembred the word that Jeſus had ſaid unto him. Before the cock crow twice, thou ſhalt deny me three times: and he began to weep.

Tueſday before Eaſter.

The Epiſtle.

THe Lord God hath opened mine ear, therefore can I not ſay nay, neither withdraw my ſelf: But I offer my back unto the ſmiters, and cheeks unto the nippers. I turn not my face from ſhame and ſpitting, and the Lord God ſhall help me, therefore ſhal I not be confounded. I have hardned my face like a flint ſtone: for I am ſure that I ſhal not come to confuſion. He is at hand that juſtifieth me: who will then go to law with me? let us ſtand one againſt another. If there be any that will reaſon with me, let him come here forth to me. Behold, the Lord God ſtandeth by me: what is he then that can condemn me? Lo, they ſhall be like an old cloth, the moth ſhall eat them up. Therefore whoſo feareth the Lord among you, let him hear the voice of his ſervant. Whoſo walketh in darkneſs and no light ſhineth upon him, let him put his truſt in the Name of the Lord, and hold him up by his God. But take heed, ye all kindle a fire of the wrath of God, and ſtir up the coals. Walk on in the gliſtering of your own fire, and in the coals that ye have kindled. This cometh unto you from my hand, namely, that ye ſhall ſleep in ſorrow. Iſa. 50. 5.

The Goſpel.

AND anon in the dawning, the high Prieſts held a councel with the Elders, and the Scribes, and the whole Congregation, and bound Jeſus, and led him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he anſwered and ſaid unto him, Thou ſayſt it. And the high Prieſts accuſed him of many things. So Pilate asked him again, ſaying, Anſwereſt thou nothing? Behold how many things they lay to thy charge. Jeſus anſwered yet nothing, ſo that Pilate marvelled. At that feaſt Pilate did deliver unto them a priſoner, whomſoever they would deſire. And there was one that was named Barabbas, which Mark 15. 1.

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lay bound with them that made insurrection: he had committed murder. And the people called unto him, and began to desire him that he would do according as he had ever done unto them. Pilate answered them, saying, Will ye that I let loose unto you the King of the Jews? for he knew that the high Priests had delivered him of envy. But the high Priests moved the people, that he should rather deliver Barabbas unto them. Pilate answered again, and said unto them, What will ye then that I do unto him, whom ye call the King of the Jews? And they cried again, Crucifie him. Pilate said unto them, What evil hath he done? And they cried the more fervently, Crucifie him. And so Pilate willing to content the people let loose Barabbas unto them, and delivered up Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common Hall, and called together the whole multitude And they clothed him with purple, & they platted a crown of thorns, and crowned him withal, and began to saluts him, Hail King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to bear his crols. And they brought him to a place named Golgotha (which if a man interpret, is, The place of dead mens skuls.) And they gave him to drink wine mingled with myrrhe: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified him, and the title of this cause was written, The King of the Jews. And they crucified with him two thieves, the one on his right hand, and the other on his left: and the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, & saying: Ah, wretch, thou that destroyest the Temple, and buildest it again in three days, save thy self, and come down from the Crols. Likewise also mocked him the high Priests among themselves, with the Scribes, and said, He saved other men, himself he cannot save. Let Christ the King of Israel descend now from the Crols, that we may see, and believe. And they that were crucified with him, checked him also. And when the sixth hour was come, darkness arose over all the earth, until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lamasabacthani, Which is (if one interpret it) My God, my God, why hast thou forsaken me? and some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran, and filled a spung full of vineger, and put it on a reed, and gave him to drink, saying, Let him alone, let us see whether Elias will come and take him down. But Jesus cried with a loud voice, and gave up the Ghost. And the vail of the Temple rent in two pieces from the top to the bottom. And when the Centurion, which stood before him saw that he so cried and gave up the Ghost, he said, Truly, this man was the Son of God. There were also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred unto him) and many other women which came up with him to Jerusalem. And now when the Even was come, because it was the day of preparing that goeth before the Sabbath, Joseph of the City of Arimathea, a noble Counseller, which also looked for the Kingdom of God, came and went in boldly unto Pilate, and begged of him the body of Jesus. And Pilate marvelled that he was already dead, and called unto him the Centurion, and asked of him whether he had been any while dead. And when he knew the truth of the Centurion, he gave the body to Joseph. And he bought a linen cloth, and took him down, & wrapped him in the linen cloth, & laid him in a Sepulchre that was hewen out of a rock,

and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

Wednesday before Easter.

The Epistle.

Hebr. 6.16. WHereas is a testament, there must also of necessity be the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value as long as he that maketh the Testament is a live. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the Commandments to all the people according to the Law, he took the blood of calves, and of goats, with water & purple Wooll, and Hyssop, and sprinkled both the Book and all the people, saying, This is the blood of the Testament, which God hath appointed unto you. Moreover he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heavenly things be purified with such things, but that the things themselves be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heaven, for to appear now in the sight of God for us: not to offer himself often, as the high Priest entreth into the holy place every year with strange blood (for then he must have often suffered since the world began) but now in the end of the world hath he appeared once to put sin to flight, by the offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgement: even so Christ was once offered, to take away the sins of many, and unto them that look for him, shall he appear again without sin unto salvation.

The Gospel.

Luke 22.1. THe Feast of sweet bread drew nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelve, and he went his way, and communed with the high priests and Officers, how he might betray him unto them. And they were glad, and promised to give him money. And he consented, and sought opportunity to betray him unto them, when the people were away. Then came the day of sweet bread, when of necessity the Passeover must be offered. And he sent Peter and John, saying, Go, and prepare us the Passeover, that we may eat it. They say unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye enter into the City, there shall a man meet you, bearing a pitcher of water, him follow into the same house that he entreth in, and ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest Chamber, where I may eat the Passover with my Disciples? And he shall shew you a great Parlor paved, there make ready. And they went and found as he had said unto them, and they made ready the Passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, I have inwardly desired to eat this passover with you before that I suffer. For I say unto you, Henceforth will I not eat of it any more, until it be fulfilled in the Kingdom of God. And he took the Cup, and gave thanks, and said, Take this, and divide it among you: for I say unto you, I will not drink of the fruit of the Vine, untill the Kingdom of God come. And he took bread, and when he had given thanks, he brake it, and gave it unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also when he had supped, he took the Cup, saying, This Cup is the New Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it is appointed: but wo unto that man by whom he is betraied. And they began to enquire among themselves, which of them it was that should do it. And there was strife among them

them, which of them should seem to be the greatest. And he said unto them, The Kings of nations reign over them, and they that have authority over them are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger: and he that is chief, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that ministreth. Ye are they which have abidden with me in my temptations. And I appoint unto you a Kingdom as my Father hath appointed to me, that ye may eat and drink at my table in my Kingdom, and sit on seats, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee into prison, and to death. And he said, I tell thee Peter, the Cock shall not crow this day, till thou have denied thrice that thou knowest me. And he said unto them, When I sent you without wallet, and scrip, and shoes, lacked you any thing? and they said, No. Then said he unto them, But now he that hath a wallet, let him take it up, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say unto you, that yet the same which is written, must be performed in me, Even among the wicked was he reputed: for those things which are written of me, have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went (as he was wont) to mount Olivet. And the disciples followed him: and when he came to the place, he said unto them, Pray, lest ye fall into temptation. And he gat himself from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou wilt, remove this cup from me, nevertheless, not my will, but thine be fulfilled. And there appeared an Angel unto him from heaven, comforting him. And he was in an agony, and prayed the longer, and his sweat was like drops of blood trickling down to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heaviness. And he said unto them, Why sleep ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and he that was called Judas one of the twelve, went before them, and neared nigh unto Jesus, to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote a servant of the high Priests, and strook off his right ear. Jesus answered, and said, Suffer ye thus far forth. And when he touched his ear, he healed him. Then Jesus said unto the high Priests and Rulers of the Temple, and the Elders which were come to him, Ye be come out as unto a thief with swords and staves. When I was daily with you in the Temple, ye stretched forth no hands against me, but this is even your very hour, and the power of darkness. Then took they him, and led him, and brought him to the high Priests house. But Peter followed afar off. And when they had kindled a fire in the midst of the palace, and were set down together, Peter sat down among them. But a certain maid of the wenches beheld him as he sat by the fire, and looked upon him, she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an hour after, another affirmed, saying, Verily this fellow was with him also, for he is of Gallilee. And Peter said, Man, I wot not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned back, and looked upon Peter, and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice: and Peter went out, and wept bitterly. And the men that took Jesus, mocked him, and smote him; and when they had

blind-

blind-folded him, they strook him on the face, and asked him, saying, Aread, who is he that smote thee? And many other things despitefully said they against him. And assoon as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their Councel, saying, Art thou very Christ? Tell us. And he said unto them, If I tell you, ye will not believe me: and if I ask you, ye will not answer, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God, Then said they all, Art thou then the Son of God? He said, Ye say that I am. And they said, What need we of any further witness? For we our selves have heard of his own mouth.

Thursday before Easter.

The Epistle.

1 Cor. 11.17. THis I warn you of, and commend not, that ye come not together after a better manner, but after a worse. For first of all, when ye come together in the congregation, I hear that there is dissension among you, & I partly believe it. For there must be sects among you, that they which are perfect among you may be known When ye come together therefore into one place, the Lords supper cannot be eaten, for every man beginneth afore to eat his own supper, and one is hungry, and another is drunken. Have ye not houses to eat and drink in? Despise ye the Congregation of God, and shame them that have not? What shall I say unto you? Shall I praise you? In this I praise you not. That which I delivered unto you, I received of the Lord. For the Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take ye and eat, this is my body, which is broken for you: This do ye in the remembrance of me. After the same maner also he took the cup when supper was done, saying, This cup is the new Testament in my blood: This do, as oft as ye drink it in remembrance of me. For as often as ye shall eat this bread, and drink of this cup, ye shall shew the Lords death till he come. Wherefore whosoever shall eat of this bread, and drink of this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords body. For this cause many are weak and sick among you, and many sleep. For if we had judged our selves, we should not have been judged. But when we are judged of the Lord, we are chastned, that we should not be damned with the world. Wherefore my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

The Gospel.

Luke 23.1. THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate opposed him, saying, Art thou the King of the Jews? He answered him and said, Thou sayest it. Then said Pilate to the high Priests and to the people, I finde no fault in this man. And they were the more fierce, saying, He moveth the people, teaching throughout all Jury, and began at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, which was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to have seen some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests & scribes stood forth, and accused him straitly. And Herod with his men of war despised him. And when he had mocked him, he arayed him in white clothing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high

Priest,

Prieſt, and the Rulers, and the people, and ſaid unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I examine him before you, and finde no fault in this man of thoſe things whereof ye accuſe him, no nor yet Herod. For I ſent you unto him, & lo, nothing worthy of death is done unto him: I will therefore chaſten him and let him looſe. For of neceſſity he muſt have let one looſe to them at that feaſt. And all the people cried at once, ſaying, Away with him, and deliver us Barabbas (which for a certain inſurrection made in the city, and for a murder, was caſt into priſon.) Pilate ſpake again unto them, willing to let Jeſus looſe. But they cried, ſaying, Crucifie him, crucifie him. He ſaid unto them the third time, What evil hath he done? I find no cauſe of death in him: I will therefore chaſten him, and let him go. And they cryed with loud voices, requiring that he might be crucified. And the voices of them, and of the high Prieſts prevailed. And Pilate gave ſentence that it ſhould be as they required: and he let looſe unto them him that for inſurrection and murder was caſt into priſon, whom they had deſired. And he delivered unto them Jeſus, to do with him what they would. And as they led him away, they caught one Simon of Cyrene coming out of the field, and on him laid they the Croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women which bewailed and lamented him. But Jeſus turned back unto them, and ſaid, Ye daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children: For behold, the days will come, in the which they ſhall ſay, Happy are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us: and to the hills, Cover us. For if they do this in a green tree, what ſhall be done in the dry? And there were two evil doers led with him to be ſlain. And after that they were come to the place which is called Calvary, there they crucified him, and the evil doers, one on the right hand, and the other on the left. Then ſaid Jeſus, Father forgive them, for they wot not what they do. And they parted his raiment, and caſt lots: and the people ſtood and beheld. And the rulers mocked him with them, ſaying, He ſaved other men, let him ſave himſelf, if he be very Chriſt the choſen of God. The ſoldiers alſo mocked him, & came and offered him vineger, and ſaid, If thou be the King of the Jews, ſave thy ſelf. And a ſuperſcription was written over him with letters of Greek, and Latine, and Hebrew, This is the King of the Jews. And one of the evil doers which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwered, and rebuked him, ſaying, Feareſt not thou God, ſeeing thou art in the ſame damnation? We are righteouſly puniſhed, for we receive according to our deeds: but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy Kingdome. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in Paradiſe. And it was about the ſixth hour: and there was a darkneſs over all the earth, until the ninth hour, and the ſun was darkned, and the vail of the temple did rend even through the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thine hands I commend my Spirit. And when he had thus ſaid, he gave up the Ghoſt. When the centurion ſaw what had happened, he glorified God, ſaying, Verily this was a righteous man. And all the people that came together to that ſight, and ſaw the things which had happened, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off beholding theſe things. And behold, there was a man named Joſeph, a counſellor, and he was a good man and a juſt: the ſame had not conſented to the counſel and deed of them, which was of Arimathea, a city of the Jews, which ſame alſo waited for the kingdom of God: he went unto Pilate and begged the body of Jeſus, and took it down, and wrapped it in a linen cloth, and laid it in a Sepulchre, that was hewen in ſtone, wherein never man before had been laid. And that day was the preparing of the Sabbath, and the

Sab-

Sabbath new on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was laid. And they returned, and prepared sweet odours, and ointment: but rested on the Sabbath-day according to the commandment.

On good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who liveth and reigneth with thee and the holy Ghost, now and for ever. Amen.

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed, and sanctified: receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Congregation, that every member of the same in his vocation and ministery may truly and godly serve thee, through our Lord Jesus Christ.

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd Jesus Christ our Lord, who liveth and reigneth, &c.

The Epistle.

Heb. 10.1. THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselves) can never with those sacrifices which they offer year by year continually, make the comers thereunto perfect. For would not then those sacrifices have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sins? Nevertheless, in those sacrifices is there mention made of sins every year. For the blood of Oxen and Goats cannot take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not have, but a body hast thou ordained me. Burnt-offerings also for sin hast thou not allowed. Then said I, Lo, I am here. In the beginning of the book it is written of me, that I should do thy will, O God. Above when he saith, Sacrifice, and offering, and burnt Sacrifices, and sin-offerings thou wouldest not have, neither hast thou allowed them (which yet are offered by the Law:) then said he, Lo, I am here to do thy will, O God: he taketh away the first, to establish the latter. By the which will we are made holy, even by the offering of the body of Jesus Christ once for all. And every Priest is ready daily ministring, and offering oftentimes one manner of oblation, which can never take away sins. But this man after he had offered one sacrifice for sins, is set down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his foot-stool. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himself also beareth us record, even when he told before, This is the Testament that I will make unto them: After those days (saith the Lord) I will put my Laws in their hearts, and in their mindes will I write them, and their sins and iniquities will I remember no more. And where remission of these things is, there is no more offering for sins. Seeing therefore, brethren, that by the means of the blood of Jesus, we have liberty to enter into the holy place by the new and living way, which he hath prepared for us through the vail, (that is to say) by his flesh: and seeing also that we have an high Priest, which is Ruler over the house of God, let us draw nigh with a true heart in a sure faith, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water. Let us keep the profession of our hope without wavering, (for he is faithful that promised) and let us consider one another, to the intent that we may provoke unto love, and to do good works, not forsaking the fellowship that we have among our selves as the manner

maner of some is: but let us exhort one another: and that so much the more, because ye see that the day draweth nigh.

The Gospel.

John 18.1. WHen Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a Garden, into the which he then entred with his disciples. Judas also which betrayed him, knew the place: For Jesus oft-times resorted thither with his disciples. Judas then (after he had received a band of men, and ministers of the high priests and Pharisees) came thither with lanterns, and firebrands, and weapons. And Jesus knowing all things that should come on him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Judas also which betrayed him, stood with them. Assoon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if ye seek me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gavest me, have I not lost one. Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear. The servants name was Malchus. Therefore saith Jesus unto Peter, Put up thy sword into the sheath: shall I not drink of the cup which my Father hath given me? Then the company, and the captain, and the ministers of the Jews, took Jesus and bound him, and led him away to Annas first, for he was father in law to Caiaphas, which was the high priest the same year. Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known to the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple (which was know to the high Priest) and spake to the damosel that kept the door, and brought in Peter. Then said the damosel that kept the door, unto Peter, Art not thou also one of this mans disciples? He said, I am not. The servants and ministers stood there, which had made a fire of coals, for it was cold, and they warmed themselves. Peter also stood among them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the world, I ever taught in the Synagogue, and in the Temple, whither all the Jews have resorted, and in secret have I spoken nothing. Why askest thou me? ask them which heard me, what I said unto them: Behold, they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I have evil spoken, bear witness of the evil: but if I have well spoken, why smitest thou me? And Annas sent him bound unto Caiaphas the high priest. Simon Peter stood and warmed himself. Then said they unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high Priest (his cousin whose ear Peter smote off) said unto him, Did not I see thee in the garden with him? Peter therefore denied again: and immediately the cock crew. Then led they Jesus from Caiaphas, into the hall of judgement: it was in the morning, and they themselves went not into the judgement hall, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them, and said, What accusation bring you against this man? They answered and said unto him, If he were not an evil doer, we would not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him after your own law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the words of Jesus might be fulfilled which he spake, signifying what death he should die. Then Pilate entred into the judgement-hall again, & called Jesus, & said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou that of thy self, or did other tell it thee of me? Pilate answered, Am I a Jew?

thine own nation, and the high Priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my ministers surely fight that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou saiest that I am a King. For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth: and all that are of the truth hear my voice. Pilate said unto him, What thing is truth? And when he had said this, he went out again unto the Jews and said unto them, I find in him no cause at all. Ye have a custome, that I should deliver you one loose at Easter, will ye that I loose unto you the King of the Jews? Then cryed they all again saying, Not him, but Barabbas. The same Barabbas was a murtherer. Then Pilate took Jesus therefore and scourged him: and the souldiers wound a crown of thorns, and put it on his head. And they put on him a purple garment, and came unto him, and said, Hail King of the Jews, and they smote him on the face. Pilate went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing a crown of thorn, and a robe of purple. And he saith unto them, Behold the man. When the high Priests therefore, and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him, for I find no cause in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate heard that saying, he was the more afraid, and went again into the judgement hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer. Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to loose thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the more sin. And from thenceforth sought Pilate means to loose him. But the Jews cried, saying, If thou let him go, thou art not Cesars friend: for whosoever maketh himself a King, is against Cesar. When Pilate heard that saying, he brought Jesus forth, and sat down to give sentence, in a place that is called the Pavement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixth hour. And he said unto the Jews, Behold your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your King? The high Priests answered, We have no King but Cesar. Then delivered he him to them to be crucified. And they took Jesus, and led him away. And he bare his Cross, and went forth into a place which is called, The place of dead mens sculs, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it upon the Cross. The writing was, Jesus of Nazareth, King of the Jews. This title read many of the Jews: for the place, where Jesus was crucified, was near to the city, and it was written in Hebrew, Greek, and Latine. Then said the high Priests of the Jews to Pilate, Write not, King of the Jews: but that he said, I am King of the Jews. Pilate answered, What I have written, that I have written. Then the souldiers when they had crucified Jesus, took his garments and made four parts, to every souldier a part, & also his coat. The coat was without seam, wrought upon throughout. They said therefore among themselves, Let us not divide it, but cast lots for it who shall have it, that the scripture might be fulfilled, saying, They have parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Cross of Jesus, his mother and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved, standing, he saith unto his mother, Woman, behold thy son. Then said he to the disciple, Behold

thy

thy mother. And from that hour the disciple took her for his own. After these things, Jesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessel by full of vineger: therefore they filled a spunge with vineger, and wound it about with hyssop, and put it to his mouth. Assoon as Jesus then received the vineger, he said, It is finished, and bowed his head, and gave up the ghost. The Jews therefore, because it was the preparing of the Sabbath, that the bodies should not remain upon the Crois on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken down. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear thrust him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe also. For these things were done that the Scripture should be fulfilled, Ye shall not break a bone of him. And again, another Scripture saith, They shall look upon him whom they have pierced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take down the body of Jesus. And Pilate gave him licence. He came therefore, and took the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then took they the body of Jesus, and came and wound it in linnen clothes with the odours, as the maner of the Jews is to bury. And in the place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was never man laid. There laid they Jesus therefore, because of the preparing of the Sabbath of the Jews, for the Sepulchre was nigh at hand.

Easter Even.

The Epistle.

IT is better (if the will of God be so) that ye suffer for well doing, then for evil doing: forasmuch as Christ hath once suffered for sins, the just for the unjust, to bring us to God, and was killed, as pertaining to the flesh, but was quickened in the spirit. In which spirit he also went and preached to the spirits that were in prison, which sometime had been disobedient, when the long suffering of God was once looked for in the days of Noe, while the Ark was a preparing: wherein a few, that is to say, eight souls were saved by the water, like as baptisme also now saveth us: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heaven, angels, powers, and might subdued unto him. 1 Pet. 3. 23.

The Gospel.

WHen the even was come, there came a rich man of Arimathea named Joseph, which also was Jesus disciple: he went unto Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linnen cloth, and laid it in his new tomb, which he had hewen out even in the rock, and rolled a great stone to the door of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together unto Pilate, saying, Sir, we remember that this deceiver said, while he was yet alive, After three days I will rise again. Command therefore, that the Sepulchre be made sure until the third day, lest his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error shall be worse then the first. Pilate said unto them, Ye have a watch: go your way make it as sure as you can. So they went, and made the Sepulchre sure with the watchmen, and sealed the stone. Matth. 27. 57.

At Morning prayer, in ſtead of the Pſalm, O come let us, &c. Theſe Anthems ſhall be ſung or ſaid.

CHriſt riſing again from the dead, now dieth not, Death from henceforth hath no power upon him: For in that he died, he died but once to put away ſin: but in that he liveth, he liveth unto God. And ſo likewiſe count your ſelves dead unto ſin, but living unto God in Chriſt Jeſus our Lord.

CHriſt is riſen again, the firſt fruits of them that ſleep: For ſeeing that by man came death, by man alſo cometh the reſurrection of the dead. For as by Adam all men do die: ſo by Chriſt all men ſhall be reſtored to life.

The Collect.

ALmighty God, which through thy only begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life: we humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put in our minds good deſires: ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Ghoſt, now and ever.

The Epiſtle.

Col. 3. 1. IF ye be riſen again with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on heavenly things, and not on earthly things. For ye are dead, and your life is hid with Chriſt in God. Whenſoever Chriſt (which is our life) ſhall ſhew himſelf, then ſhall ye alſo appear with him in glory. Mortifie therefore your earthly members, fornication, uncleanneſs, unnatural luſt, evil concupiſcence, and covetouſneſs, which is worſhipping of idols: For which things ſake the wrath of God uſeth to come on the children of unbelief, among whom ye walked ſometime, when ye lived in them.

The Goſpel.

John 20. 1. THe firſt day of the Sabbaths came Mary Magdalene early (when it was yet dark) unto the Sepulchre, and ſaw the ſtone taken away from the grave. Then ſhe ran, and came to Simon Peter, and to the other diſciple, whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the grave, and we cannot tell where they have laid him. Peter therefore went forth, and that other diſciple, and came unto the Sepulchre. They ran both together, and that other diſciple did out-run Peter, and came firſt to the Sepulchre. And when he had ſtooped down, he ſaw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and ſaw the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by it ſelf. Then went in alſo that other diſciple, which came firſt to the ſepulchre, and he ſaw, and believed: for as yet they knew not the Scripture, that he ſhould riſe again from death. Then the diſciples went away again to their own home.

Munday in Eaſter week.

The Collect.

ALmighty God, which through thy onely begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life: we humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put in our minds good deſires: ſo by thy continual help we may bring the ſame to good effect through Jeſus Chriſt our Lord, who liveth and reigneth, &c.

The Epiſtle.

Acts 10. 34. PEter opened his mouth, and ſaid, Of a truth I perceive that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſneſs, is accepted with him. Ye know the preaching that God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, which is Lord over all things. Which preaching was publiſhed throughout all Jury, (and began in Galilee, after the Baptiſm which John preached) how God anointed Jeſus of Nazareth with the holy Ghoſt, and with power. Which Jeſus went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did in the land of the Jews, and at Jeruſalem, whom they

they slew and hanged on a tree: Him God raised up the third day, and shewed him openly, not to all the people, but to us witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded us to preach unto the people, and to testifie, that it is he which was ordained of God to be the judge of the quick and the dead. To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

The Gospel.

Luke 24 13. BEhold, two of his disciples went that same day to a town called Emmaus, which was from Jerusalem about threescore furlongs, and they talked together of all the things that had happned. And it chanced while they communed together and reasoned, Jesus himself drew near and went with them: But their eyes were holden that they should not know him. And he said unto them, What maner of communications are these that ye have one to another as ye walk, and are sad? And the one of them (whose name was Cleophas) answered and said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which have chanced there in these days? He said unto them, What things? And they said unto him, Of Jesus of Nazareth which was a Prophet, mighty in deed and word before God and all the people: and how the high Priests and our Rulers delivered him to be condemned to death, and have crucified him: But we trusted that it had been he which should have redeemed Israel. And as touching all these things, to day is even the third day that they were done. Yea, and certain women also of our company made us astonished, which came early unto the Sepulchre, and found not his body, and came, saying, That they had seen a vision of Angels, which said that he was alive. And certain of them which were with us, went to the Sepulchre, and found it even so as the women had said, but him they saw not. And he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted unto them in all scriptures which were written of him. And they drew nigh unto the town which they went unto, and he made as though he would have gone further, and they constrained him, saying, Abide with us, for it draweth towards night, and the day is far passed. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said between themselves, Did not our hearts burn within us, while he talked with us by the way, and opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

Tuesday in Easter Week.

The Collect.

ALmighty Father, which hast given thine onely Son to die for our sins, and to rise again for our justification: grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through Jesus Christ our Lord.

The Epistle.

YE men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this word of salvation sent. For the inhabiters of Jerusalem, and their Rulers, because they knew him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they took him down from the tree, and put him in a Sepulchre. But God raised him again from death the third day, and he was seen many dayes of them which went with him from Galilee to Jerusa- Acts 13.26.

Hierusalem, which are witnesses unto the people. And we declare unto you, how that the promise which was made unto the Fathers, God hath fulfilled unto their children, even unto us, in that he raised up Jesus again, even as it is written in the second Psalm, Thou art my Son, this day have I begotten thee. As concerning that he raised him up from death, now no more to return to corruption, he said on this wise, The holy promises made to David, will I give faithfully unto you. Wherefore he saith also in another place, Thou shalt not suffer thine holy One to see corruption. For David (after that he had in his time fulfilled the will of God) fell on sleep, and was laid unto his Fathers, and saw corruption. But he whom God raised again, saw no corruption. Be it known unto you therefore (ye men and brethren) that through this man is preached unto you forgiveness of sins, and that by him all that believe are justified from all things, from which ye could not be justified by ỳ law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I do a work in your days, which ye shall not believe, though a man declare it unto you.

The Gospel.

Luke 24.36. JEsus stood in the midst of his Disciples and said unto them, Peace be unto you: It is I, fear not. But they were abashed and afraid, and supposed they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold, my hands and my feet, that it is even I my self: handle me, and see: for a spirit hath no flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they believed not for joy, and wondred, he said unto them, Have ye here any meat? And they offered him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all must be fulfilled which were written of me in the law of Moses, and in the Prophets, and in the Psalms. Then opened he their wits, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise again from death the third day, and that repentance and remission of sins should be preached in his Name among all Nations, and must begin at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmighty God which through, &c. As at the Communion on Easter day.

The Epistle.

1 Joh. 5.4. ALl that is born of God overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This Jesus Christ is he that came by water and blood: not by water onely, but by water and blood. And it is the spirit that beareth witness, because the spirit is truth. For there are three which bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three which bear record in earth, the Spirit, and Water, and Blood: and these are one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a lyar, because he believeth not the record that God gave of his Son. And this is the record, How that God hath given unto us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Gospel.

Joh. 20. 19. THe same day at night, which was the first day of the sabbaths, when the doors were shut (where the disciples were assembled together for fear of the Jews) came Jesus and stood in the mids, and said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw

ſaw the Lord. Then ſaid Jeſus unto them again, Peace be unto you. As my Father ſent me, even ſo ſend I you alſo. And when he had ſaid theſe words, he breathed on them, and ſaid unto them, Receive ye the holy Ghoſt. Whoſoever ſins ye remit, they are remitted unto them: and whoſoever ſins ye retain, they are retained.

The ſecond Sunday after Eaſter.

The Collect.

ALmighty God, which haſt given thine only Son to be unto us both a ſacrifice for ſin, and alſo an example of godly life; give us the grace that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavor our ſelves to follow the bleſſed ſteps of his moſt holy life.

The Epiſtle.

1 Pet. 2. 19. THis is thank-worthy, if a man for conſcience toward God endure grief, and ſuffer wrong undeſerved. For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye ſuffer wrong, and take it patiently, then is there thank with God: for hereunto verily were ye called. For Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps, which did no ſin, neither was there guile found in his mouth. Which when he was reviled, reviled not again, when he ſuffered, he threatned not, but committeth the vengeance to him that judgeth righteouſly. Which his own ſelf bare our ſins in his body on the tree, that we being delivered from ſin, ſhould live unto righteouſneſs, by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray, but are now turned unto the ſhepherd and Biſhop of your ſouls.

The Goſpel.

Joh. 10. 11. CHriſt ſaid, I am the good ſhepherd. A good ſhepherd giveth his life for the ſheep. An hired ſervant, and he which is not the ſhepherd (neither the ſheep are his own) ſeeth the wolf coming, and leaveth the ſheep, and fleeth, and the wolf catcheth, and ſcattereth the ſheep. The hired ſervant fleeth, becauſe he is an hired ſervant, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As my Father knoweth me, even ſo know I alſo my Father. And I give my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo muſt I bring, and they ſhall hear my voice, and there ſhall be one fold, and one ſhepherd.

The third Sunday after Eaſter.

The Collect.

ALmighty God, which ſheweſt to all men, that be in errour, the light of thy truth, to the intent that they may return into the way of righteouſneſs: grant unto all them that be admitted into the fellowſhip of Chriſts religion, that they may eſchew thoſe things that be contrary to their profeſſion, and follow all ſuch things as be agreeable to the ſame, through our Lord Jeſus Chriſt.

The Epiſtle.

1 Pet. 2. 11. DEarly beloved, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which fight againſt the ſoul, and ſee that ye have honeſt converſation among the Gentiles, that whereas they backbite you as evil doers, they may ſee your good works, and praiſe God in the day of viſitation. Submit your ſelves therefore every man for the Lords ſake, whether it be unto the King, as unto the chief head, either unto Rulers, as unto them that are ſent of him for the puniſhment of evil doers, but for the laud of them that do well. For ſo is the will of God, that with well doing ye may ſtop the mouths of fooliſh and ignorant men, as free, and not as having the liberty for a cloak of maliciouſneſs, but even as the ſervants of God. Honor all men: love brotherly fellowſhip: fear God: honor the King.

The Goſpel.

Joh. 16. 16. JEſus ſaid unto his diſciples, After a while ye ſhall not ſee me, and again after a while ye ſhall ſee me, for I go to the Father. Then ſaid ſome of his diſciples between themſelves, What is this that he ſaith unto us, After a while ye ſhall not ſee me, and again, after a while ye ſhall ſee me, and that I go to the Father? They ſaid therefore, What is this that he ſaith, After a while? We cannot tell what he ſaith. Jeſus perceived that they would aſk him, and ſaid unto them

them, Ye enquire of this between your selves, because I said, After a while ye shall not see me, and again, After a while ye shall see me. Verily, verily I say unto you. Ye shall weep and lament, but contrariwise, the world shall rejoyce: ye shall sorrow, but your sorrow shall be turned to joy. A woman when she travelleth, hath sorrow, because her hour is come: but assoon as she is delivered of the childe, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your hearts shall rejoyce, and your joy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmighty God which dost make the minds of all faithful men to be of one will, grant unto thy people, that they may love the thing which thou commandest, & desire that which thou dost promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true joyes are to be found, through Christ our Lord.

The Epistle.

Jam. 1. 17. EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variablenes, neither shadow of change. Of his own will begat he us with the word of truth, that we should be the first fruits of his creatures. Wherefore, dear brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthines, and superfluity of maliciousnes, and receive with meeknes the word that is grafted in you, which is able to save your souls.

The Gospel.

Joh. 16. 5. JEsus said unto his disciples, Now go I my way to him that sent me, and none of you asketh me whither I go: but because I have said such things unto you, your hearts are full of sorrow. Nevertheles, I tell you the truth, It is expedient for you that I go away. For if I go not away that Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will rebuke the world of sin, and of righteousnes, and of judgement. Of sin, because they believe not on me: Of righteousnes, because I go to my Father, and ye shall see me no more: Of judgement, because the Prince of this world is judged already. I have yet many things to say unto you, but ye cannot bear them away now. Howbeit, when he is come (which is the Spirit of truth) he will lead you into all truth: he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew unto you. All things that the Father hath, are mine: therefore said I unto you, That he shall take of mine, and shew unto you.

The fifth Sunday after Easter.

The Collect.

LOrd, from whom all good things do come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ.

The Epistle.

SEe that ye be doers of the word, Jam. 1. 22. and not hearers onely, deceiving your own selves. For if any man hear the word, and declare not the same by his works, he is like unto a man beholding his bodily face in a glass: for assoon as he hath looked on himself, he goeth his way, and forgetteth immediately what his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein (if he be not a forgetful hearer, but a doer of the work) the same shall be happy in his deed. If any man among you seem to be devout, and refraineth not his tongue, but deceiveth his own heart, this mans devotion is in vain. Pure devotion, and undefiled before God the Father is this, To visit the fatherless and widows in their adversity, and to keep himself unspotted of the world.

The Goſpel.

John 16. 23. VErily, verily I ſay unto you, Whatſoever ye aſk the Father in my name, he will give it you. Hitherto have ye aſked nothing in my name. Aſk and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you by proverbs. The time will come, when I ſhall no more ſpeak unto you by proverbs, but I ſhall ſhew you plainly from my Father. At that day ſhall ye aſk in my name, and I ſay not unto you, that I will ſpeak unto my Father for you: for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I went out from the Father, and came into the world. Again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now thou talkeſt plainly, and ſpeakeſt no proverb. Now are we ſure, that thou knoweſt all things, and needeſt not that any man ſhould aſk thee any queſtion, therefore believe we that thou cameſt from God. Jeſus anſwered them, Now ye do believe: behold, the hour draweth nigh, and is already come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet am I not alone, for the Father is with me. Theſe words have I ſpoken unto you, that in me ye might have peace; for in the world ſhall ye have tribulation. But be of good cheer, I have overcome the world.

The Aſcenſion day.

The Collect.

GRant we beſeech thee Almighty God, that like as we do believe thy only begotten Son our Lord to have aſcended into the heavens: ſo we may alſo in heart and minde thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. Amen.

The Epiſtle.

Act. 1. 1. IN the former Treatiſe (dear Theophilus) we have ſpoken of all that Jeſus began to do and teach, until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelf alive after his paſſion, (and that by many tokens) appearing unto them forty days, and ſpeaking of the Kingdom of God, and gathered them together, and commanded them that they ſhould not depart from Jeruſalem, but to wait for the promiſe of the Father, whereof (ſaith he) ye have heard of me: For John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt, after theſe few days. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the Kingdom to Iſrael? and he ſaid unto them, It is not for you to know the times or the ſeaſons which the Father hath put in his own power. But ye ſhall receive power after the holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me, not only in Jeruſalem, but alſo in all Jury, and in Samaria, and even unto the worlds end. And when he had ſpoken theſe things, while they yet beheld, he was taken up on high, and a cloud received him up out of their ſight. And while they looked ſtedfaſtly up toward heaven, as he went, behold, two men ſtood by them in white apparel, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come even as ye have ſeen him go into heaven.

The Goſpel.

JEſus appeared unto the eleven, as they ſat at meat, and caſt in their teeth their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen that he was riſen again from the dead. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to all creatures. He that believeth and is baptized ſhall be ſaved, but he that believeth not ſhall be damned. And theſe tokens ſhall follow them that believe. In my name they ſhall caſt out devils, they ſhall ſpeak with new tongues, they ſhall drive away ſerpents, and if they drink any deadly thing, it ſhall not hurt them, they ſhall lay their hands on the ſick, and they ſhall recover. So when the Lord had ſpoken unto them, he was received into heaven, and is on the right hand of God. And they went forth and preached every where,

Mark 16. 14.

the Lord working with them, and confirming the word with miracles following.

Sunday after Ascension day.

The Collect.

O God the King of glory, which hast exalted thine only Son Jesus Christ, with great triumph unto thy kingdom in heaven: we beseech thee leave us not comfortless, but send to us thine holy Ghost to comfort us, and exalt us to the same place whither our Savior Christ is gone before, who liveth and reigneth, &c.

The Epistle.

1 Pet. 4. 7. THe end of all things is at hand. Be ye therefore sober and watch unto prayer: But above all things have fervent love among your selves; for love shall cover the multitude of sins. Be ye harborers one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good Ministers of the manifold graces of God. If any man speak, let him talk as the words of God; If any man minister, let him do it as of the ability which God ministreth to him, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel.

Joh. 15. 26. WHen the Comforter is come, whom I will send unto you from the Father (even the Spirit of truth, which proceedeth of the Father) he shall testifie of me, and ye shall bear witness also, because ye have been with me from the beginning. These things have I said unto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoever killeth you, will think that he doth God service. And such things will they do unto you, because they have not known the Father, neither yet me. But these things have I told you, that when the time is come, ye may remember then that I told you.

Whitsunday.

The Collect.

GOD which as upon this day hast taught the hearts of thy faithful people, by the sending to them the light of the holy Spirit: grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

The Epistle.

Act. 2. 1. WHen the fifty days were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heaven, as it had been the coming of a mighty winde, and it filled all the house where they sat. And there appeared unto them cloven tongues, like as they had been of fire, and it sat upon each of them, and they were all filled with the holy Ghost, and began to speak with other tongues, even as the same Spirit gave them utterance. There were dwelling at Jerusalem Jews, devout men, out of every Nation of them that are under heaven. When this was noised about, the multitude came together, and were astonied, because that every man heard them speak with his own language. They wondred all, and marvelled, saying among themselves, Behold, are not all these which speak of Galilee? And how hear we every man his own tongue wherein we were born? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Jury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Lybia, which is beside Cyrene, and strangers of Rome, Jews and Proselytes, Cretes, and Arabians, we have heard them speak in our own tongues the great works of God.

The Gospel.

JEsus said unto his disciples, If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because the world seeth him not, neither knoweth him. But ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, but will come to you. Yet a little while

Joh. 14. 15.

and

and the world ſeeth me no more, but ye ſee me: For I live, and ye ſhall live. That day ſhall ye know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, the ſame is he that loveth me, and he that loveth me, ſhall be loved of my Father, and I will love him, and will ſhew mine own ſelf unto him. Judas ſaith unto him (not Judas Iſcariot) Lord, what is done, that thou wilt ſhew thy ſelf unto us and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my ſayings, and my Father will love him, and we will come unto him, and dwell with him. He that loveth me not, keepeth not my ſayings. And the word which ye hear is not mine, but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you: but the Comforter, which is the holy Ghoſt, whom my Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be grieved, neither fear. Ye have heard how I ſaid unto you, I go and come again unto you. If ye loved me, ye would verily rejoyce becauſe I ſaid I go unto the Father: for the Father is greater then I. And now I have ſhewed you before it come, that when it is come to paſs ye might believe. Hereafter will I not talk many words unto you: for the prince of this world cometh, and hath nought in me, but that the world may know that I love the Father. And as the Father gave me commandment, even ſo do I.

Munday in Whitſun week.

The Collect.

GOd, which as upon this day haſt taught the hearts, &c. As upon Whitſunday.

The Epiſtle.

Act 10. 34. THen Peter opened his mouth, and ſaid, Of a truth I perceive that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſneſs, is accepted with him. Ye know the preaching that God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, which is Lord over all things. Which preaching was publiſhed throughout all Jury, and began in Galilee, after the baptiſme which John preached, how God anointed Jeſus of Nazareth with the holy Ghoſt, and with power. Which Jeſus went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did in the land of the Jews, and at Jeruſalem: whom they ſlew, and hanged on a tree: him God raiſed up the third day, and ſhewed him openly, not unto all the people, but to us witneſſes (choſen before of God for the ſame intent) which did eat and drink with him after he aroſe from death. And he commanded us to preach unto the people, and to teſtifie that it was he which was ordained of God to be the Judge of the quick and dead. To him give all the Prophets witneſs, that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake the words, the holy Ghoſt fell on all them which heard the preaching. And they of the circumciſion which believed, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt: For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry a few days.

The Goſpel.

SO God loved the world, that he gave his onely begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned. He that believeth not, is condemned already, becauſe he hath not believed in the name of the onely begotten Son of God. And this is the condemnation, that light is come into the world, and

Joh. 3. 16.

men loved darkness more then light, because their deeds are evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth the truth, cometh to the light, that his deeds may be known, how that they be wrought in God.

Tuesday in Whitsun week.

The Collect.

GOd which as, &c. As upon Whitsunday.

The Epistle.

Act. 8. 14. WHen the apostles which were at Jerusalem, heard say that Samaria had received the word of GOD, they sent unto them Peter and John: which when they were come down, prayed for them that they might receive the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the name of Christ Jesu. Then laid they their hands on them, and they received the holy Ghost.

The Gospel.

Joh. 10. 1. VErily, verily I say unto you, he that entreth not in by the door into the sheeep-fold, but climbeth up some other way, the same is a thief and a murderer. But he that entreth in by the door, is the Shepherd of the sheep: to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him: for they know not the voice of strangers. This proverb spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All, even as many as came before me, are thieves and murtherers, but the sheep did not hear them. I am the door, by me if any man enter in, he shall be safe, and shall go in and out, and finde pasture. A thief cometh not but for to steal, kill, and destroy. I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

ALmighty and everlasting God, which hath given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty, to worship the unity: we beseech thee, that through the stedfastness of this faith, we may evermore be defended from all adversity, which livest and reignest one God, world without end. Amen.

The Epistle.

Apoc. 4. 1. AFter this I looked, and behold, a door was open in heaven, and the first voice which I heard, was as it were of a Trumpet talking with me, which said, Come up hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the spirit, and behold a seat was set in heaven, and one sat on the seat. And he that sat, was to look upon, like unto a Jasper stone, and a Sardine stone. And there was a rainbow about the seat, in sight like unto an Emerauld. And about the seat were four and twenty seats, and upon the seats four and twenty Elders sitting, clothed in white raiment, and had on their heads crowns of gold. And out of the seat proceeded lightnings and thundring, and voices. And there were seven lamps of fire burning before the seat, which are the seven Spirits of God, and before the seat there was a sea of glass like unto crystal, and in the midst of the seat, and round about the seat, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, & the third beast had a face like a man, and the fourth beast was like a flying eagle. And ỳ four beasts had each of them six wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almighty, which was and is, and is to come. And when those beasts gave glory, and honor, and thanks, to him that sat on the throne (which liveth for ever and ever) the four and twenty Elders fell down before him that sat on the throne, and worshipped him that liveth for ever, and cast their crowns

crowns before the Throne, saying, Thou art worthy, O Lord our God, to receive glory, and honor, and power, for thou hast created all things, and for thy wills sake they are, and were created.

The Gospel.

John 3.1. THere was a man of the Pharisees named Nicodemus, a Ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God. For no man could do such miracles as thou doest, except God were with him. Jesus answered, and said unto him, Verily, verily I say unto thee, Except a man be born from above, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? can he enter into his mothers womb, and be born again? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit. Marvel not thou that I said unto thee, Ye must be born from above. The wind bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth: So is every one that is born of the Spirit. Nicodemus answered, and said unto him, How can these things be? Jesus answered, and said unto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shal ye believe if I tell you of heavenly things? And no man ascendeth up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lift up the serpent in the wilderness, even so must the Son of man be lift up, that whosoever believeth in him, perish not, but have everlasting life.

The first Sunday after Trinity.

The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers, and because the weakness of our mortal nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord.

The Epistle.

DEarly beloved, let us love one another, for love cometh of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this appeareth the love of God to us-ward, because that God sent his onely begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the agreement for our sins. Dearly beloved, if God so loved us, we ought also one to love another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfect in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit: and we have seen, and do testifie, that the Father sent the Son to be the Savior of the world. Whosoever confesseth that Jesus is the Son of GOD, in him dwelleth God, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is the love perfect in us, that we should trust in the day of judgement: for as he is, even so are we in this world. There is no fear in love, but perfect love casteth out fear: for fear hath painfulness. He that feareth, is not perfect in love. We love him, for he loved us first. If any man say, I love God, and yet hate his brother, he is a liar. For how can he that loveth not his brother whom he hath seen, love God whom he hath not seen? And this Commandment have we of him, that he which loveth God, should love his brother also. 1 John 4.7.

The Gospel.

THere was a certain rich man, which was clothed in purple and fine white, and fared deliciously every day. And there was a certain begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbs which fell from Luke 16.19.

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the rich mans board, and no man gave unto him: the dogs came alſo and licked his ſores. And it fortuned that the begger died, and was carried by the angels into Abrahams boſom. The rich man alſo died, and was buried. And being in hell in torments, he lift up his eyes, and ſaw Abraham afar off, and Lazarus in his boſom, and he cryed, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life time receiveddſt thy pleaſure, and contrariwiſe, Lazarus received pain: but now he is comforted, and thou art puniſhed. Beyond all this, between us and you there is a great ſpace ſet, ſo that they which would go from hence to you, cannot, neither may come from thence to us. Then he ſaid, I pray thee therefore father, ſend him to my fathers houſe (for I have five brethren) for to warn them, leſt they come alſo into this place of torment. Abraham ſaid unto him, They have Moſes and the Prophets, let them hear them. And he ſaid, Nay, father Abraham, but if one come unto them from the dead, they will repent. He ſaid unto him, If they hear not Moſes and the Prophets, neither will they believe, though one ariſe from death again.

The ſecond Sunday after Trinity.

The Collect.

LOrd, make us to have a perpetual fear, and love of thy holy Name, for thou never faileſt to help and govern them whom thou doeſt bring up in thy ſtedfaſt love. Grant this, heavenly Father, for Jeſus Chriſts ſake.

The Epiſtle.

1 John 3.13. MArvel not, my brethren, though the world hate you. We know that we are tranſlated from death unto life, becauſe we love the brethren. He that loveth not his brother, abideth in death. Whoſoever hateth his brother, is a man-ſlayer. And ye know that no man-ſlayer hath eternal life abiding in him. Hereby perceive we love, becauſe he gave his life for us, and we ought to give our lives for the brethren. But whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? My babes, let us not love in word, neither in tongue, but in deed, and in verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Dearly beloved, if our heart condemn us not, then have we truſt to Godward, and whatſoever we aſk, we receive of him, becauſe we keep his Commandments, and do thoſe things which are pleaſant in his ſight. And this is his Commandment, that we believe on the name of his Son Jeſus Chriſt, and love one another, as he gave Commandment. And he that keepeth his Commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he hath given us.

The third Sunday after Trinity.

The Goſpel.

A Certain man ordained a great ſupper, and bade many, and ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready. And they all at once began to make excuſe. The firſt ſaid unto him, I have bought a Farm, and I muſt needs go ſee it, I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. And the ſervant returned, and brought his maſter word again thereof. Then was the goodman of the houſe diſpleaſed, and ſaid to his ſervant, Go out quickly into the ſtreets and quarters of the city, and bring in hither the poor and feeble, and the halt, and blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto his ſervant, Go out into the high ways and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of theſe men which were bidden, ſhall taſte of my Supper. Luke 14.16.

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The Collect.

LOrd we beſeech thee mercifully to hear us, and unto whom thou haſt given an hearty deſire to pray, grant that by thy mighty aid we may be defended, through Jeſus Chriſt our Lord.

The Epiſtle.

1 Pet. 5.5. SUbmit your ſelves every man one to another, knit your ſelves together in lowlineſs of mind: For God reſiſteth the proud, and giveth grace to the humble. Submit your ſelves therefore under the mighty hand of GOD, that he may exalt you when the time is come. Caſt all your care upon him, for he careth for you. Be ſober, and watch: for your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour: whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are appointed unto your brethren that are in the world. But the God of all grace, which hath called us unto his eternal glory by Chriſt Jeſus, ſhall his own ſelf (after that ye have ſuffered a little affliction) make you perfect, ſettle, ſtrengthen and ſtabliſh you. To him be glory, and dominion for ever and ever. Amen.

The Goſpel.

Luke 15.1. THen reſorted unto him all the Publicans and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying, He receiveth ſinners, and eateth with them. But he put forth this parable unto them, ſaying, What man among you, having an hundred ſheep (if he loſe one of them) doth not leave ninety and nine in the wilderneſs, and goeth after that which is loſt, until he finde it? And when he hath found it, he layeth it upon his ſhoulders with joy, and aſſoon as he cometh home, he calleth together his lovers and neighbors, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more then over ninety and nine juſt perſons, which need no repentance. Either what woman, having ten groats (if ſhe loſe one) doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her lovers and her neighbors together, ſaying, Rejoyce with me, for I have found the groat which I loſt. Likewiſe, I ſay unto you, ſhall there be joy in the preſence of the Angels of God, over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

GOD the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: increaſe & multiply upon us thy mercy, that thou being our Ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal. Grant this, heavenly Father, for Jeſus Chriſts ſake our Lord.

The Epiſtle.

Rom. 8.18. I Suppoſe that the afflictions of this life are not worthy of the glory which ſhall be ſhewed upon us. For the fervent deſire of the creature abideth, looking when the ſon of God ſhall appear: becauſe the creature is ſubdued to vanity againſt the will thereof, but for his will which hath ſubdued the ſame in hope. For the ſame creature ſhall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God. For we know that every creature groaneth with us alſo, and travaileth in pain even unto this time: not onely it, but we alſo which have the firſt fruits of the Spirit, mourn in our ſelves alſo, and wait for the adoption of the children of God, even the deliverance of our bodies.

The Goſpel.

Luke 6.36. BE ye merciful as your Father alſo is merciful. Judge not, and ye ſhall not be judged. Condemn not, and ye ſhall not be condemned. Forgive, and ye ſhall be forgiven. Give, and it ſhall be given unto you, good meaſure, and preſſed down, and ſhaken together, and running over, ſhall men give into your boſoms. For with the ſame meaſure that ye mete withal, ſhall other men mete to you again. And he put forth a ſimilitude unto them, Can the blind lead the blind? Do they not both fall into the ditch? The diſciple is not above his maſter. Every man ſhall be perfect, even as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beam that is in thine own eye?

eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beam that is in thine own eye? First, thou hypocrite, cast out the beam out of thine own eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRant Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Congregation may joyfully serve thee in all godly quietnes, through Jesus Christ our Lord.

The Epistle.

1 Pet. 3. 8. BE ye all of one mind, and of one heart, love as brethren, be pitiful, be courteous, meek, not rendring evil for evil, or rebuke for rebuke: but contrariwise, bless, knowing that ye are thereunto called even that ye should be heirs of the blessing. For he that doth long after life, & loveth to see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good, let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. Again, the face of the Lord is over them that do evil. Moreover, who is he that will harm you, if ye follow that which is good? Yea, happy are ye if any trouble happen unto you for righteousnes sake. Be not ye afraid for any terror of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

Luke 5. 1. IT came to pass, that when the people pressed upon him, to hear the word of God, he stood by the lake of Genezareth, and saw two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships (which pertained to Simon) and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. When he had left speaking, he said unto Simon, Lanch out into the deep, and let slip your nets to make a draught. and Simon answered, and said unto him, Master, we have laboured all night, and have taken nothing: Nevertheles, at thy commandment, I will loose forth the net. And when they had so done, they enclosed a great multitude of fishes. But their net brake, and they beckned to their fellows, which were in the other ship, that they should come and help them. And they came and filled both ships, that they sunk again. When Simon Peter saw this, he fell down at Jesus knees, saying, Lord, go from me, for I am a sinful man. For he was astonied, and all that were with him, at the draught of fishes which they had taken. And so was also James and John the son of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And they brought the ships to land, and forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

GOd which hast prepared to them that love thee, such good things as pass mans understanding: pour into our hearts such love toward thee, that we loving thee in all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord.

The Epistle.

Rom. 6. 3. KNow ye not, that all we which are baptized in Jesus Christ, are baptized to die with him? we are buried then with him by baptism for to die, that likewise as Christ was raised from death by the glory of the Father, even so we also should walk in a new life. For if we be grafted in death like unto him, even so shal we be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the body of sin might utterly be destroyed, that henceforth we should not be servants unto sin. For he that is dead, is justified from sin. Wherefore if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from death, dieth no more, death hath no more power over him. For as touching that he died, he died concerning sin once: and as touching that he liveth, he liveth unto God. Likewise consider ye also, that ye are dead as touching sin, but are alive unto God, through Jesus Christ our Lord.

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Matth. 5.20. JEsus said unto his disciples, Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill: whosoever killeth, shall be in danger of judgement. But I say unto you that whosoever is angry with his brother unadvisedly, shall be in danger of judgement. And whosoever saith unto his brother, Raca, shall be in danger of a Councel. But whosoever saith, Thou fool, shall be in danger of hell fire. Therefore, if thou offerest thy gift at the altar, and there remembrest that thy brother hath ought against thee, leave there thine offering before the altar, and go thy way first, and be reconciled to thy brother, and then come, and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the minister, and then thou be cast into prison. Verily, I say unto thee, thou shalt not come out thence till thou hast payed the utmost farthing.

The seventh Sunday after Trinity.

The Collect.

LOrd of all power and might, which art the author and giver of all good things, graff in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord.

The Epistle.

Rom. 6.19. I Speak grossly, because of the infirmity of your flesh. As ye have given your members servants to uncleanness, and to iniquity (from one iniquity to another) even so now give over your members servants unto righteousness, that ye may be sanctified. For when you were servants of sin, ye were void of righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now are ye delivered from sin, and made the servants of GOD, and have your fruit to be sanctified, and the end everlasting life. For the reward of sin is death, but eternal life is the gift of GOD, through Jesus Christ our Lord.

The Gospel.

IN those days when there was a very great company, and had nothing to eat, Jesus called his disciples unto him, and said unto them, I have compassion on the people, because they have been now with me three days, and have nothing to eat, and if I send them away fasting to their own houses, they shall faint by the way: for divers of them came from far. And his disciples answered him, Where should a man have bread here in the wilderness to satisfie these? And he asked them, How many loaves have ye? they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and when he had given thanks, he brake and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eat, and were sufficed. And they took up of the broken meat that was left, seven baskets full. And they that did eat, were about four thousand. And he sent them away. Mark 8.1.

The eighth Sunday after Trinity.

The Collect.

GOd whose providence is never deceived, we humbly beseech thee, that thou wilt put away from us all hurtful things, and give those things which be profitable for us, through Jesus Christ our Lord.

The Epistle.

BRethren, we are debtors not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die: But if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage to fear any more: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our spirit, that we are the sons of God. If we be sons, then are we also heirs, the heirs (I mean) of God, and heirs annexed with Christ, if so be that we Rom. 8.12.

suffer with him, that we may also be glorified together with him.

The Gospel.

Matth. 7.15. BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves: ye shall know them by their fruits. Do men gather grapes of thorns? or figs of thistles? Even so every good tree bringeth forth good fruits: but a corrupt tree bringeth forth evil fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Every tree that bringeth not forth good fruit, is hewen down, and cast into the fire. Wherefore by their fruit ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven, he shall enter into the kingdom of heaven.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.

The Epistle.

1 Cor. 10.1. BRethren, I would not that ye should be ignorant, how that our fathers were all under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud, and in the sea, and did all eat of one spiritual meat, and did all drink of one spiritual drink: and they drank of the spiritual rock that followed them, which rock was Christ. But in many of them had God no delight: for they were overthrown in the wilderness. These are ensamples to us, that we should not lust after evil things as they lusted, and that ye should not be worshippers of images, as were some of them, according as it is written, The people sat down to eat and drink, and rose up to play. Neither let us be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened unto them for ensamples: but are written to put us in remembrance, upon whom the ends of the world are come upon. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no other temptation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted above your strength, but shall in the midst of temptation make a way, that ye may be able to bear it.

The Gospel.

JEsus said unto his disciples, There Luke 16.1. was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give accounts of thy stewardship, for thou mayest be no longer steward. The steward said within himself, What shall I do? for my master taketh away from me the stewardship, I cannot dig, and to beg I am ashamed. I wot what to do, that when I am put out of the stewardship, they may receive me into their houses. So when he had called all his masters debtors together, he said unto the first, How much owest thou unto my master? and he said, An hundred tuns of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, How much owest thou? and he said, An hundred quarters of wheat. He said unto him, Take thy bill, and write fourscore. And the Lord commended the unjust steward, because he had done wisely. For the children of this world, are in their nation wiser then the children of light. And I say unto you, Make you friends of the unrighteous Mammon, that when ye shall have need, they may receive you into everlasting habitation.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble servants:

ſervants: and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord.

The Epiſtle.

1 Cor. 12.1. COncerning ſpiritual things, brethren, I would not have you ignorant. Ye know that ye were Gentiles, and went your ways unto dumb images, even as ye were led. Wherefore I declare unto you, that no man ſpeaking by the Spirit of God defieth Jeſus. Alſo, no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. There are diverſities of gifts, yet but one Spirit. And there are differences of Adminiſtrations, and yet but one Lord. And there are diverſ manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is given to every man to edifie withal. For to one is given through the Spirit the utterance of wiſdom, to another is given the utterance of knowledge by the ſame Spirit, to another is given faith by the ſame Spirit, to another the gift of healing by the ſame Spirit, to another power to do miracles, to another to propheſie, to another judgement to diſcern ſpirits, to another diverſ tongues. to another the interpretation of tongues: and theſe all worketh the ſelf ſame Spirit, dividing to every man a ſeverall gift, even as he will.

The Goſpel.

Luke 19 41. AND when he was come near to Jeruſalem, he beheld the city, and wept on it, ſaying, If thou hadſt known thoſe things which belong unto thy peace, even in this thy day, thou wouldeſt take heed: but now are they hid from thine eyes. For the days ſhall come unto thee, that thine enemies ſhall caſt a bank about thee, and compaſs thee round, and keep thee in on every ſide, and make thee even with the ground, and thy children which are in thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou knoweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

GOd which declareſt thy almighty power moſt chiefly in ſhewing mercy and pity: give unto us abundantly thy grace, that we running to thy promiſes, may be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord.

The Epiſtle.

BRethren, as appertaining to the goſpel which I preached unto you, which ye have alſo accepted, and in the which ye continue, by the which ye are alſo ſaved: I do you to wit, after what manner I preached unto you, if ye keep it, except ye have believed in vain. For firſt of all I delivered unto you that which I received, how that Chriſt died for our ſins, agreeing to the Scriptures: and that he was buried, and that he roſe again the third day, according to the Scriptures, and that he was ſeen of Cephas, then of the twelve: after that, he was ſeen of moe then five hundred brethren at once, of which many remain unto this day, and many are fallen aſleep. After that appeared he to James, then to all the Apoſtles, and laſt of all he was ſeen of me, as of one that was born out of due time: for I am the leaſt of the Apoſtles, which am not worthy to be called an Apoſtle, becauſe I have perſecuted the congregation of God, But by the grace of God, I am that I am: and his grace which is in me, is not in vain. But I labored more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I, or they, ſo we preached, and ſo ye have believed. 1 Cor. 15.1.

The Goſpel.

CHriſt told this parable unto certain which truſted in themſelves that they were perfect, and deſpiſed other. Two men went up into the temple to pray, the one a Phariſee, and the other a Publicane. The Phariſee ſtood and prayed thus with himſelf: God I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or as this Publicane. I faſt twice in the week, I give tithe of all that I poſſeſs. Luke 18.19.

poſſeſs. And the publicane ſtanding afar off, would not lift up his eyes to heaven, but ſmote his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man departed home to his houſe, juſtified more then the other. For every man that exalteth himſelf, ſhall be brought low: and he that humbleth himſelf, ſhall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, which art always more ready to hear, then we to pray, and art wont to give more then either we deſire or deſerve: pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving unto us that, that our prayer dare not preſume to aſk, through Jeſus Chriſt our Lord.

The Epiſtle.

2 Cor 3. 4. SUch truſt have we through Chriſt to God-ward, not that we are ſufficient of our ſelves to think any thing as of our ſelves: but if we be able unto any thing, the ſame cometh of GOD, which hath made us able to miniſter the New teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life. If the miniſtration of death, through the letters figured in ſtones, was glorious, ſo that the children of Iſrael could not behold the face of Moſes for y glory of his countenance (which glory is done away:) why ſhall not the miniſtration of the Spirit be much more glorious? For if the miniſtration of condemnation be glorious, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel.

Mark 7. 31. JEſus departed from the coaſts of Tyre and Sidon, and came unto the ſea of Galilee, through the midſt of the coaſts of the ten cities. And they brought unto him one that was deaf, & had an impediment in his ſpeech: and they prayed him to put his hand upon him. And when he had taken him aſide from y people, he put his fingers into his ears, and did ſpit, and touched his tongue; and looked up to heaven, and ſighed, and ſaid unto him, Ephata, that is to ſay, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he commanded them that they ſhould tell no man. But the more he forbad them, ſo much the more a great deal they publiſhed, ſaying, He hath done all things well, he hath made both the deaf to hear, and the dumb to ſpeak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe onely gift it cometh, that thy faithful people do unto thee true and laudable ſervice: grant, we beſeech thee, that we may ſo run to thy heavenly promiſes, that we fail not finally to attain the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And Gal. 3. 16. his ſeeds, as of many: but, And thy ſeed, as of one, which is Chriſt. This I ſay, that the Law, which began afterward beyond four hundred and thirty years, doth not diſanul the Teſtament that was confirmed afore of God unto Chriſtward, to make the promiſe of none effect. For if the inheritance come of the law, it cometh not now of promiſe, but God gave it to Abraham by promiſe. Wherefore then ſerveth the Law? the law was added becauſe of tranſgreſſion (till the ſeed came, to whom the promiſe was made) and it was ordained by angels in the hand of a Mediator. A Mediator is not a Mediator of one: but God is one. Is the law then againſt the promiſe of God? God forbid. For if there had been a law given which could have given life, then no doubt righteouſneſs ſhould have come by the law. But the Scripture concludeth all things under ſin, that the promiſe by the faith of Jeſus Chriſt ſhould be given to them that believe.

The Goſpel.

HAppy are the eyes which ſee the things that you ſee: for I tell Luke 10. 23. you that many Prophets and Kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them,

and

and to hear those things which ye hear and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life. He said unto him, What is written in the law? How readest thou? And he answered and said, Love the Lord thy God with with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right: This do, and thou shalt live. But he, willing to justifie himself, said unto Jesus, And who is my neighbour? Jesus answered and said, A certain man descended from Jerusalem to Jericho, and fell among theeves, which robbed him of his raiment, and wounded him, and departed, leaving him half dead. And it chanced that there came down a certain Priest that same way, & when he saw him, he passed by. And likewise a Levite (when he went nigh to ỳ place) came and looked on him, and passed by. But a certain Samaritan as he journeyed, came unto him, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and poured in oyl and wine, and set him on his own beast, and brought him to a common Inne, and made provision for him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will recompense thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said unto him, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity: and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord.

The Epistle.

Gal. 5.16. I Say, Walk in the Spirit, and fulfil not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot do whatsoever ye would. But and if ye be led of the Spirit, then are ye not under the law. The deeds of the flesh are manifest, which are these: adultery, fornication, uncleanness, wantonnes, worshipping of images, witchcraft, hatred, variance, zeal, wrath, strife, seditions, sects, envying, murther, drunkenness, gluttony, and such like, of the which I tell you before, as I have told you in times past, that they which commit such things, shall not be inheritors of the kingdom of God. Contrarily, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance: against such there is no law. They truly that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel.

AND it chanced as Jesus went to Jerusalem, that he passed thorow Samaria and Galilee. And as he entred into a certain town, there met him ten men that were lepers, which stood afar off, and put forth their voices, and said, Jesus master, have mercy on us. When he saw them, he said unto them, Go, shew your selves unto the Priests. And it came to pass, that as they went, they were cleansed. And one of them when he saw that he was cleansed, turned back again, and with a loud voice praised God, and fell down on his face at his feet, and gave him thanks, and the same was a Samaritane. And Jesus answered and said, Are there not ten cleansed? But where are those nine? There are not found that returned again to give God praise, save only this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole. Luke 17.11.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beseech thee O Lord, thy Church with thy perpetual mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord.

The

The Epistle.

Gal. 6.11. YE see how large a letter I have written unto you with mine own hand. As many as desire with outward appearance to please carnally, ỳ same constrain you to be circumcised, only lest they should suffer persecution for the crosse of Christ. For they themselves which are circumcised, keep not the law, but desire to have you circumcised, that they might rejoyce in in your flesh. God forbid that I should rejoyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world. For in Christ Jesu neither circumcision availeth any thing at all, nor uncircumcision, but a new creature. And as many as walk according unto this rule, peace be on them, and mercy, and upon Israel, that pertaineth to God. From henceforth let no man put me to busines: For I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel.

Matth. 6.24. NO man can serve two masters: For either he shall hate the one and love the other, or else lean to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Be not careful for your life, what ye shall eat or drink, nor yet for yonr body, what raiment ye shall put on. Is not the life more worth then meat, and the body more of value then raiment? Behold the fowls of the aire, for they sow not, neither do they reap, nor carry into the barns, and your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking careful thought can adde one cubit unto his stature? And why care ye for raiment? Consider the Lillies of the field how they grow, they labor not, neither do they spin: and yet I say unto you, that even Solomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grass of the field (which though it stand to day, is to morrow cast into the furnace) shall he not much more do the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? (After all these things do the Gentiles seek:) For your heavenly Father knoweth that ye have need of all these things. But rather seek ye first the kingdom of God, and the righteousnes thereof, and all these things shall be ministred unto you. Care not then for the morrow, for to morrow day shall care for it self. Sufficient unto the day is the travel thereof.

The sixteenth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, let thy continual pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succor, preserve it evermore by thy help and goodnes, through Jesus Christ our Lord.

The Epistle.

I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees unto the Father of our Lord Jesus Christ, which is Father of all that is called father in heaven and earth, that he would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that ye might be filled with all fulnes which cometh of God. Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, be praise in the Congregation by Christ Jesus, throughout all generations from time to time. Amen. Ephes. 3.13.

The Gospel.

AND it fortuned that Jesus went into a city called Naim; and many of his disciples went with him, and much people. When he came nigh to the gate of the city, behold, there was a dead man car- Luke 7.11.

carried out, which was the only ſon of his mother, and ſhe was a widow, and much people of the city was with her. And when the LORD ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came nigh, and touched the Coffin: and they that bare him, ſtood ſtill. And he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak. And he delivered him to his mother. and there came a fear on them all, and they gave the glory unto GOD, ſaying, A great prophet is riſen up among us, and GOD hath viſited his people. And this rumor went forth throughout all Jury, and throughout all the regions which lie round about.

The ſeventeenth Sunday after Trinity.

The Collect.

LORD we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jeſus Chriſt our Lord.

The Epiſtle.

Eph. 4.1. I (which am a priſoner of the Lords) exhort you, that ye walk worthy of the vocation, wherewith ye are called, with all lowlineſs and meekneſs, with humbleneſs of mind, forbearing one another through love, and be diligent to keep the unity of the Spirit, through the bond of peace, being one body and one Spirit, even as ye are called in one hope of your calling. Let there be but one Lord, one Faith, one Baptiſme, one God and Father of all, which is above all, and through all, and in you all.

The Goſpel.

Luke 14.1. IT chanced that Jeſus went into the houſe of one of the chief Phariſees, to eat bread on the Sabbath day, and they watched him. And behold, there was a certain man before him which had the dropſie. And Jeſus anſwered and ſpake unto the Lawyers and Phariſees, ſaying, Is it lawful to heal on the Sabbath day? and they held their peace. And he took him, and healed him, and let him go, and anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the Sabbath day? And they could not anſwer him again to theſe things. He put forth alſo a ſimilitude, to the gueſts, when he marked how they preaſſed to be in the higheſt rooms, and ſaid unto them, When thou art bidden to a wedding of any man, ſit not down in the higheſt room, leſt a more honourable man then thou be bidden of him, and he that bad him and thee, come and ſay unto thee, Give this man room: and thou begin with ſhame to take the loweſt room. But rather when thou art bidden, go and ſit in the loweſt room, that when he that bad thee cometh, he may ſay unto thee, Friend, ſit up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf ſhall be brought low, and he that humbleth himſelf ſhall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beſeech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and mind to follow thee the only GOD, through Jeſus Chriſt our Lord.

The Epiſtle.

I Thank my God always on your behalf for the grace of God which is given you by Jeſus Chriſt, that in all things ye are made rich by him, in all utterance, and in all knowledge, by the which things the teſtimony of Jeſus Chriſt, was confirmed in you, ſo that ye are behind in no gift, waiting for the appearing of our Lord Jeſus Chriſt, which ſhall alſo ſtrengthen you to the end, that ye may be blameleſs in the day of the coming of our Lord Jeſus Chriſt. 1 Cor. 1.4.

The Goſpel.

WHen the Phariſees had heard, that Jeſus had put the Sadducees to ſilence, they came together, and one of them (which was a Doctor of the law) asked him a queſtion, tempting him, and ſaying, Maſter, which is the greateſt commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy mind. This is the firſt and greateſt commandment. Matth. 22.34.

And

And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. In theſe two commandments hang all the Law and the Prophets. While the Phariſees were gathered togethet, Jeſus asked them, ſaying, What think ye of Chriſt? Whoſe Son is he? They ſaid unto him, The Son of David. He ſaid unto them, How then doth David in Spirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he then his ſon? And no man was able to anſwer him any thing, neither durſt any man from that day forth ask him any moe queſtions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee, we are not able to pleaſe thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Jeſus Chriſt our Lord.

The Epiſtle.

Eph. 4.17. THis I ſay, and teſtifie through the Lord, that ye henceforth walk not as other Gentiles walk, in vanity of their mind, while they are blinded in their underſtanding, being far from a godly life, by the means of the ignorance that is in them, and becauſe of the blindneſs of their hearts: which being paſt repentance, have given themſelves over unto wantonneſs, to work all manner of uncleanneſs, even with greedineſs. But ye have not ſo learned Chriſt: If ſo be that ye have heard him, and have been taught in him, as the truth is in Jeſu (as concerning the converſation in times paſt) to lay from you the old man, which is corrupt according to the deceivable luſts: to be renewed alſo in the ſpirit of your mind, and to put on that new man, which after God is ſhapen in righteouſneſs and true holineſs. Wherefore put away lying, and ſpeak every man truth unto his neighbor, forasmuch as we are members one of another. Be angry, but ſin not. Let not the Sun go down upon your wrath, neither give place unto the backbiter. Let him that ſtole ſteal no more, but let him labor with his hands the thing which is good, that he may give unto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may miniſter grace to the hearers. And grieve not the holy Spirit of God, by whom ye are ſealed unto the day of redemption. Let all bitterneſs, and fierceneſs, and wrath, and roaring, and curſed ſpeaking be put away from you, with all maliciouſneſs. Be ye curteous one to another, merciful, forgiving one another, even as God for Chriſts ſake hath forgiven you.

The Goſpel.

JEſus entred into a ſhip, and paſſed over, and came into his own city. Matth. 9.1. And behold, they brought to him a man ſick of the palſie, lying in a bed. And when Jeſus ſaw the faith of them, he ſaid to the ſick of the palſie, Son be of good cheer, thy ſins be forgiven thee. And behold, certain of the Scribes ſaid within themſelves, this man blaſphemeth. And when Jeſus ſaw their thoughts he ſaid, Wherefore think ye evil in your hearts? Whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Ariſe and walk? But that ye may know that the Son of man hath power to forgive ſins in earth: then ſaid he to the ſick of the palſie, Ariſe, take up thy bed, and go into thy houſe. And he aroſe and departed to his houſe. But the people that ſaw it, marvelled, and glorified God which had given ſuch power unto men.

The twentieth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of thy bountiful goodneſs keep us from all things that may hurt us: that we being ready both in body and ſoul, may with free hearts accomplith thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord.

The Epiſtle.

TAke heed therefore how ye walk Eph. 5.15. circumſpectly, not as unwiſe, but as wiſe men, redeeming the time, becauſe the days are evil. Wherefore be not ye unwiſe, but underſtand what the will of the Lord is, and be not drunken with wine, where-

wherein is excesse: but be ye filled with the Spirit, speaking to your selves in Psalms and Hymns, and spiritual songs, singing and making melody to the Lord in your hearts, giving thanks always for all things unto God the Father, in the Name of our Lord Jesus Christ, submitting your selves one to another in the fear of God.

The Gospel.

Mat. 22.1. JEsus said, The Kingdom of heaven is like unto a man that was a King, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his Farm place, another to his merchandise, and ỳ remnant took his servants and entreated them shamefully, and slew them. But when the King heard thereof, he was wroth, and sent forth his men of war, and destroyed those murtherers, and burnt up their city. Then said he to his servants, The marriage indeed is prepared, but they which were bidden were not worthy. Go ye therefore out into the high-ways, and as many as ye finde, bid them to the marriage. And the servants went forth into the high-ways, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with guests. Then the King came in to see the guests, and when he spyed there a man which had not on a wedding garment, he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was even speechless. Then said the King to the ministers, Take and binde him hand and foot, and cast him into utter darkness, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

The one and twentieth Sunday after Trinity. The Collect.

GRant we beseech thee merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet minde, thorow Jesus Christ our Lord.

The Epistle.

MY brethren, be strong through the Lord, and through the power of his might. Put on all the armor of God, that ye may stand against all the assaults of the devil. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, even governors of the darkness of this world, against spiritual craftiness in heavenly things. Wherefore take unto you the whole armor of God, that ye may be able to resist in the evil day, and stand perfect in all things. Stand therefore, and your loyns gird with the truth, having on the brestplate of righteousness, and having shooes on your feet, that ye may be prepared for the gospel of peace. Above all, take to you the shield of faith, wherewith ye may quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God. And pray always with all maner of prayer and supplication in the Spirit, and watch thereunto with all instance, and supplication, for all Saints, and for me, that utterance may be given unto me, that I may open my mouth freely to utter the secrets of the gospel (whereof I am a messenger in bonds) that therein I may speak freely, as I ought to speak. Eph. 6.10.

The Gospel.

THere was a certain Ruler, whose son was sick at Capernaum. As soon as the same heard that Jesus was come out of Jury into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was even at the point of death. Then said Jesus unto him, Except ye see signes and wonders, ye will not believe. The Ruler said unto him, Sir, come down or ever that my son dy. Jesus saith unto him, Go thy way, thy son liveth. The man believed the word that Jesus had spoken unto him, & he went his way. And as he was going down the servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began Joh. 4.46.

to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was the same hour in the which Jesus said unto him, Thy son liveth. And he believed, and all his houshold. This is again the second miracle that Jesus did, when he was come out of Jury into Galilee.

The two & twentieth Sunday after Trinity.

The Collect.

LORD we beseech thee to keep thy houshold the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

Phil. 1. 3 I Thank my God with all remembrance of you always in all my prayers for you, and pray with gladness, because ye are come into the fellowship of the gospel, from the first day until now: and am surely certified of this, that he which hath begun a good work in you, shall perform it, until the day of Jesus Christ, as it becometh me that I should judge of you all, because I have you in my heart, forasmuch as ye are all companions of grace with me, even in my bonds, and in the defending and establishing of the gospel. For God is my record, how greatly I long after you all from the very heart root in Jesus Christ. And this I pray, that your love may increase yet more and more in knowledge and in all understanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, until the day of Christ, being filled with the fruit of righteousness, which cometh by Jesus Christ, unto the glory and praise of God.

The Gospel.

Mat. 18. 21. PEter said unto Jesus, Lord, how oft shall I forgive my brother, if he sin against me? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, seventy times seven times. Therefore is the kingdom of heaven likened unto a certain man that was a king, which would take accompts of his servants. And when he had begun to reckon, one was brought unto him, which ought him ten thousand talents: But forasmuch as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant fell down, and besought him, saying, Sir, have patience with me, and I will pay thee all. Then had the Lord pity on that servant, and loosed him, and forgave him the debt. So the same servant went out, and found one of his fellows which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay that thou owest. And his fellow fell down, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellows saw what was done, they were very sorry, and came and told unto their Lord all that had happened. Then his Lord called him, and said unto him, O thou ungracious servant, I forgave thee all that debt, when thou desiredst me: shouldest not thou also have had compassion on thy fellow, even as I had pity on thee? And his Lord was wroth, and delivered him to the jaylors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

GOd our refuge and strength, which art the author of all goodness, be ready to hear the devout prayers of thy Church: and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Col.

The Epistle.

BRethren, be ye followers together of me, and look on them which walk even so as ye have us for an example. For many walk of whom I have told you often, & now tell you weeping, that they are the enemies of the cross of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are worldly minded. But our conversation is in heaven, from Phil. 3. 17

whence

whence we look for the Savior, even the Lord Jesus Christ, which shall change our vile body, that it may be like unto his glorious body, according to the working whereby he is able also to subdue all things unto himself.

The Gospel.

Mat. 22. 15. THen the Pharisees went out, and took counsel how they might tangle him in his words. And they sent out unto him their disciples with Herods servants, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell us therefore, how thinkest thou? Is it lawful that tribute be given unto Cesar, or not? But Jesus perceiving their wickedness, said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they took him a penny. And he said unto them, Whose is this image and superscription? They said unto him, Cesars. Then said he unto them, Give therefore unto Cesar, the things which are Cesars, and unto God, those things which are Gods. When they heard these words, they marvelled, and left him, and went their way.

The twenty fourth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, assoil thy people from their offences, that through thy bountiful goodness we may be delivered from the bands of all those sins, which by our frailty we have committed. Grant this, we beseech thee, &c.

The Epistle.

Col. 1. 3. WE give thanks to God the Father of our Lord Jesus Christ always for you in our prayers. For we have heard of your faith in Christ Jesu, and of the love which ye bear to all Saints for the hopes sake which is laid up in store for you in heaven. Of which hope ye heard before by the true word of the gospel, which is come unto you, even as it is into all the world, and is fruitful, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphras our dear fellow-servant, which is for you a faithful Minister of Christ, which also declared unto us your love which ye have in the Spirit. For this cause we also, even since the day we heard of it, have not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord, that in all things ye may please, being fruitful in all good works, and increasing in the knowledge of God, strengthned with all might, through his glorious power, unto all patience and long suffering, with joyfulness, giving thanks unthe Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

The Gospel.

WHile Jesus spake unto the people, behold, there came a certain Ruler, and worshipped him, saying, My daughter is even now deceased, but come and lay thine hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his vesture. For she said within her self, If I may touch but even his vesture onely, I shall be safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole even the same time. And when Jesus came into the Rulers house, and saw the minstrels and people making a noise, he said unto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and said, Damosel, arise. And the damosel arose. And this noise was abroad in all that land. Mat. 9. 18.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

The Epiſtle.

Jer. 23. 5. BEhold, the time cometh, ſaith the Lord, that I will raiſe up the righteous branch of David, which King ſhall bear rule, and he ſhall proſper with wisdom, and ſhall ſet up equity and righteouſneſs again in the earth. In his time ſhall Juda be ſaved, and Iſrael ſhall dwell without fear. And this is the Name that they ſhall call him, even the Lord our righteouſneſs. And therefore, behold, the time cometh, ſaith the Lord, that it ſhall be no more ſaid, the Lord liveth, which brought the children of Iſrael out of the land of Egypt: but, The Lord liveth, which brought forth, and led the ſeed of the houſe of Iſrael out of the North land, and from all countries where I have ſcattered them, and they ſhall dwell in their own land again.

The Goſpel.

Joh. 6. 5. WHen Jeſus lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? this he ſaid to prove him, for he himſelf knew what he would do. Philip anſwered him, Two hundred penyworth of bread are not ſufficient for them that every man may take a little. One of his diſciples, Andrew Simon Peters brother, ſaid unto him, There is a lad here, which hath five barley loaves and two fiſhes, but what are they among ſo many? And Jeſus ſaid, Make the people ſit down. There was much graſs in the place. So the men ſat down in number about five thouſand. And Jeſus took the bread, and when he had given thanks, he gave it to his diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they had eaten enough, he ſaith unto his diſciples, Gather up the broken meat which remaineth, that nothing be loſt. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then thoſe men, (when they had ſeen the miracles that Jeſus did) ſaid, This is of a truth the ſame Prophet that ſhould come into the world.

If there be any moe Sundays before Advent Sunday, to ſupply the ſame, ſhall be taken the ſervice of ſome of thoſe Sundays that were omitted beeween the Epiphany and Septuageſima.

Saint Andrews day.

The Collect.

ALmighty God which didſt give ſuch grace unto thy holy Apoſtle S. Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay: grant unto us all, that we being called by thy holy word, may forthwith give over our ſelves obediently to fulfil thy holy commandments, through the ſame Jeſus Chriſt our Lord.

The Epiſtle.

Rom. 10. 9 IF thou acknowledge with thy mouth, that Jeſus is the Lord, and believe in thy heart, that God raiſed him up from death, thou ſhalt be ſafe. For to believe with the heart, juſtifieth, and to knowledge with the mouth, maketh a man ſafe. For the Scripture ſaith, Whoſoever believeth on him, ſhall not be confounded. There is no difference between the Jew and the Gentile: for one is Lord of all, which is rich unto all that call upon him. For whoſoever doth call on the Name of the Lord, ſhall be ſafe. How then ſhall they call on him, on whom they have not believed? How ſhall they believe on him of whom they have not heard? How ſhall they hear without a preacher? And how ſhall they preach without they be ſent? as it is written, How beautiful are the feet of them which bring tidings of peace, and bring tidings of good things? But they have not all obeyed the goſpel. For Eſay ſaith, Lord, who hath believed our ſayings? So then faith cometh by hearing, and hearing cometh by the word of God. But I ask, Have they not heard? No doubt their ſound went out into all lands, and their words into the ends of the world. But I demand whether Iſrael did know, or no? Firſt, Moſes

ſaith

ſaith, I will provoke you to envy by them that are no people, by a fooliſh nation I will anger you. Eſay after that is bold, and ſaith, I am found of them that ſought me not, I am manifeſt unto them that asked not after me. But againſt Iſrael he ſaith, All the day long have I ſtretched forth my hands unto a people that believeth not, but ſpeaketh againſt me.

The Goſpel.

Mat. 4. 18. AS Jeſus walked by the ſea of Galilee, he ſaw two brethren, Simon, which was called Peter, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers) and he ſaith unto them, Follow me, and I will make you to become fiſhers of men. And they ſtraightway left their nets, and followed him. And when he was gone forth from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother in the ſhip with Zebedee their father, mending their nets: and he called them. And they immediately left the ſhip and their father, and followed him.

Saint Thomas the Apoſtle.

The Collect.

ALmighty and everliving God, which for the more confirmation of the faith, didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Sons reſurrection: grant us ſo perfectly and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt, &c.

The Epiſtle.

Eph. 2. 19. NOw are ye not ſtrangers, nor foreiners, but citizens with the Saints, and of the houſhold of God, and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner ſtone: in whom what building ſoever is coupled together, it groweth unto an holy temple of the Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel.

Joh. 20. 24. THomas one of the twelve, which is called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſee in his hands the print of the nails, and put my finger into the print of the nails, & thruſt my hand into his ſide, I will not believe. And after eight days, again his diſciples were within, and Thomas with them. Then came Jeſus when the doors were ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. And after that he ſpake to Thomas, Bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing. Thomas anſwered and ſaid unto him, My Lord and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed. Bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. Theſe are written that ye might believe, that Jeſus Chriſt is the Son of God, and that in believing ye might have life through his Name.

The converſion of Saint Paul.

The Collect.

GOd which haſt taught all the world through the preaching of thy bleſſed Apoſtle S. Paul, grant we beſeech thee, that we which have his wonderful converſion in remembrance, may follow and fulfil thy holy doctrine that he taught, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

AND Saul yet breathing out threatnings, and ſlaughter againſt the Diſciples of the Lord, went unto the high Prieſt, and deſired of him letters to carry to Damaſco to the Synagogues, that if he found any of this way (were they men or women) he might bring them bound to Hieruſalem. And when he journeyed, it fortuned that as he was come nigh to Damaſco, ſuddenly there ſhined round about him a light from heaven, and he fell to the earth, and heard a voice, ſaying Acts. 9. 1.

ing

ing to him, Saul, Saul; why perſecuteſt thou me? And he ſaid, What art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt. It is hard for thee to kick againſt the prick. And he both trembling and aſtonied ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. The men which journeyed with him, ſtood amazed, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when he opened his eyes, he ſaw no man: but they led him by the hand, and brought him to Damaſco. And he was three days without ſight and neither did eat nor drink. And there was a certain diſciple at Damaſco, named Ananias: and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and ſeek in the houſe of Judas, after one called Saul of Tharſus: For behold, he prayeth, and hath ſeen in a viſion a man named Ananias coming in unto him, and putting his hands on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Hieruſalem, and here he hath authority of the high prieſts, to binde all that call on thy Name. The Lord ſaid unto him, Go thy way, for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my names ſake. And Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord that appeared unto thee in the way, as thou cameſt, hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes as it had been ſcales, and he received ſight, and aroſe and was baptized, and received meat, and was comforted. Then was Saul certain days with the Diſciples which were at Damaſco. And ſtraightway he preached Chriſt in the Synagogues, how that he was the Son of God. But all that heard him, were amazed, and ſaid, Is not this he that ſpoiled them which called on this Name in Jeruſalem, and came hither to that intent, that he might bring them bound unto the high Prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſco, affirming that this was very Chriſt.

The Goſpel.

PEter anſwered, and ſaid unto Jeſus, Behold, we have forſaken all, and followed thee, what ſhall we have therefore? Jeſus ſaid unto them, Verily I ſay unto you, that when the Son of man ſhall ſit on the ſeat of his Majeſty, ye that have followed me in the regeneration, ſhall ſit alſo upon twelve ſeates, and judge the twelve tribes of Iſrael. And every one that forſaketh houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake, ſhall receive an hundred fold, and ſhall inherite everlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt. Mat. 19. 27.

The Purification of the Virgin Mary.

The Collect.

ALmighty and everlaſting God, we humbly beſeech thy Majeſty, that as thy onely begotten Son was this day preſented in the Temple in ſubſtance of our fleſh: ſo grant that we may be preſented unto thee with pure and clear mindes, by Jeſus Chriſt our Lord. Amen.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel.

WHen the time of her Purification (after the law of Moſes) was come, they brought him to Jeruſalem, to preſent him to the Lord (as it is written in the Law of the Lord: Every man-child that firſt openeth the matrix, ſhall be called holy to the Lord) and to offer (as it is ſaid in the Law of the Lord) a pair of Turtle doves, or two yong Pigeons. And behold, there was a man in Jeruſalem, whoſe Luke. 2. 22.

whose name was Simeon, and the same man was just and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answer had he received of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traytor Judas, didst chuse thy faithful servant Matthias to be of the number of the twelve Apostles: grant that thy Church, being alway preserved from false apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord.

The Epistle.

Acts 1.15. IN those days Peter stood up in the midst of the disciples and said, (the number of names that were together, were about an hundred and twenty) Ye men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost through the mouth of David, spake before of Judas, which was guide to them that took Jesus. For he was numbred with us, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the midst, and all his bowels gushed out. And it was known unto all the inhabiters of Jerusalem, insomuch that the same field is called in their mother tongue Acheldama, that is to say, The bloody field. For it is written in the book of Psalms; Let his habitation be void, and no man be dwelling therein, and his bishoprick let another take. Wherefore of these men which have companied with us (all the time that the Lord Jesus had his conversation among us, beginning at the baptism of John, unto that same day that he was taken up from us) must one be ordained to be a witness with us of his resurrection. And they appointed two: Joseph which was called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the room of this ministration and Apostleship, from which Judas by transgression fell, that he might go into his own place. And they gave forth their lots, and the lot fell on Matthias, and he was counted with the eleven Apostles.

The Gospel.

IN that time Jesus answered, and Mat.11.25
said, I thanke thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes: Verily Father, even so was it thy good pleasure. All things are given unto me of my Father: and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will open him. Come unto me all ye that labor, and are laden, and I will ease you. Take my yoke upon you, and learn of me for I am meek and lowly in heart, and ye shall finde rest unto your souls: for my yoke is easie, and my burthen is light.

Annunciation of the Virgin Mary.

The Collect.

WE beseech thee, Lord, pour thy grace into our hearts, that as we have known Christ thy Sons Incarnation by the message of an Angel: so by his cross and passion we may be brought unto the glory of his resurrection, through the same Christ our Lord. Amen.

The Epistle.

GOd spake once again to Ahaz, Esay 7.10.
saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to me, ye house of David: Is it not enough for you that ye be grievous unto men, but ye must grieve my God also? And therefore the Lord shall give you a token: Behold, a Virgin shall conceive and bear a Son, & thou his mother shalt call his name Emmanuel. Butter & honey shall he eat that he may know to refuse the evil, and chuse the good.

The Gospel.

AND in the sixth moneth the An- Luk.1.26.
gel Gabriel was sent from God,

unto

unto a city of Galilee named Nazareth, to a Virgin spoused to a man whose name was Joseph, of the house of David, and the Virgins name was Mary. And the Angel went in unto her, and said, Hail full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde, what maner of salutation that should be. And the Angel said unto her, Fear not Mary, for thou hast found grace with God: behold, thou shalt conceive in thy womb, and bear a Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the seat of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be none end. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth month, which was called barren: for with God nothing shall be unpossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the Angel departed from her.

Saint Marks day.

The Collect.

ALmighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark, give us grace, that we be not like children carried away with every blast of vain doctrine: but firmly to be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

Eph. 4.7. UNto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he went up on high, he led captivity captive, and gave gifts unto men. That he ascended, what meaneth it, but that he also descended first into the lower parts of the earth? He that descended, is even the same also that ascended up above all heavens, to fulfil all things. And the very same made some Apostles, some Prophets, some Evangelists, some Shepherds, and Teachers, to the edifying of the Saints, to the work and administration, even to the edifying of the body of Christ, till we all come to the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the full perfect age of Christ: That we henceforth should be no more children, wavering and carried about with every wind of doctrine, by the wilines of men, through craftines, where by they lay in wait for us, to deceive us. But let us follow the truth in love, and in all things grow in him which is the head, even Christ: in whom if all the body be coupled and knit together throughout every joint, wherewith one ministreth to another (according to the operation, as every part hath his measure) he increaseth the body, unto the edifying of it self through love.

The Gospel.

I Am the true Vine, and my Father is an husbandman. Every branch that beareth not fruit in me, he will take away: and every branch that beareth fruit will he purge, that it may bring forth more fruit. Now are ye clean through the word which I have spoken unto you. Bide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him; the same bringeth forth much fruit. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burn. If ye abide in me, and my words abide in you, ask what ye will, and it shall be done for you. Herein is my Father glorified, that ye bear much fruit, and become my disciples. As the Father hath loved me, even so also have I loved you. Continue ye in my love. Joh. 15.

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If ye keep my Commandments, ye ſhall abide in my love, even as I have kept my Fathers Commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and James day.

The Collect.

ALmighty God, whom truly to know is everlaſting life: Grant us perfectly to know thy Son Jeſus Chriſt to be the Way, the Truth, and the Life, as thou haſt taught S. Philip, and other the Apoſtles, through Jeſus Chriſt our Lord.

The Epiſtle.

Jam. 1. 1. JAmes the ſervant of God, and of the Lord Jeſus Chriſt, ſendeth greeting to the twelve Tribes which are ſcattered abroad. My brethren, count it for an exceeding joy, when ye fall into divers temptations: knowing this, That the trying of your faith gendreth patience, and let patience have her perfect work, that ye may be perfect and ſound, lacking nothing. If any of you lack wiſdom, let him aſk of him that giveth it, even God, which giveth to all men indifferently, and caſteth no man in the teeth, and it ſhall be given him. But let him aſk in faith and waver not. For he that doubteth, is like a wave of the ſea, which is toſt of the winds and carried with violence: Neither let that man think that he ſhall receive any thing of the Lord. A wavering minded man is unſtable in all his ways. Let the brother which is of low degree, rejoyce when he is exalted. Again, let him that is rich, rejoyce when he is made low: For even as the flower of the graſs ſhall he paſs away. For as the Sun riſeth with heat, and the graſs withereth, and his flower falleth away, and the beauty of the faſhion of it periſheth: even ſo ſhall the rich man periſh in his ways. Happy is the man that endureth temptation: for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

The Goſpel.

Joh. 14. 1. AND Jeſus ſaid unto his diſciples, Let not your hearts be troubled. Ye believe in God, believe alſo in me. In my Fathers houſe are many manſions. If it were not ſo, I would have told you. I go to prepare a place for you: and if I go to prepare a place for you, I will come again and receive you, even unto my ſelf, that where I am, there may ye be alſo. And whither I go ye know, and the way ye know. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how is it poſſible for us to know the way? Jeſus ſaith unto him, I am the Way, and the Truth, and the Life. No man cometh to the Father, but by me. If ye had known me, ye had known my Father alſo: and now ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen my Father: and how ſayeſt thou then, Shew us the Father? Believeſt not thou, that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me, is he that doth the works. Believe me that I am in the Father, and the Father in me, or elſe believe me for the works ſake. Verily, verily I ſay unto you, He that believeth on me, the works that I do, the ſame ſhall he do alſo, and greater works then theſe ſhall he do, becauſe I go unto my Father. And whatſoever ye aſk in my Name, that will I do, that the Father may be glorified by the Son. If ye ſhall aſk any thing in my Name, I will do it.

Saint Barnaby Apoſtle.

The Collect.

LOrd Almighty, which haſt endued thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt: let us not be deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honor and glory, through Jeſus Chriſt our Lord.

The Epiſtle.

Act. 11. 22. TIdings of theſe things came unto the ears of the Congregation which was in Hieruſalem. And they ſent forth Barnabas, that he ſhould go unto Antioch. Which when he came, and had ſeen the

grace of God, was glad, and exhorted them all, that with purpoſe of heart they would continually cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith, and much people was added unto the Lord. Then departed Barnabas to Tarſus to ſeek Saul: and when he had found him, he brought him unto Antioch. And it chanced, that a whole year they had their converſation with the Congregation there, and they taught much people, inſomuch that the diſciples of Antioch were the firſt that were called Chriſtians. In thoſe days came Prophets from the City of Hieruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſs in the Emperor Claudius days. Then the diſciples, every man according to his ability, purpoſed to ſend ſuccor unto the brethren which dwelt in Jury: which thing they alſo did, and ſent it to the Elders, by the hands of Barnabas and Saul.

The Goſpel.

Joh. 15. 12 THis is my commandment, that ye love together, as I have loved you. Greater love hath no man then this, That a man beſtow his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth call I not you ſervants: for the ſervant knoweth not what his lord doth: but you have I called friends, for all things that I have heard of my Father, I have opened unto you. Ye have not choſen me, but I have choſen you, and ordained you to go and bring forth fruit, and that your fruit ſhould remain, that whatſoever ye aſk of the Father in my Name, he may give it you.

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Savior by preaching of penance: make us to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord.

The Epiſtle.

BE of good cheer, my people, O ye Prophets, comfort my people, ſaith your God, comfort Hieruſalem at the heart, and tell her that her travel is at an end, that her offence is pardoned, that ſhe hath received of the Lords hand ſufficient correction for all her ſins. A voice cried in the wilderneſs, Prepare the way of the Lord in the wilderneſs, make ſtraight the path of our God in the deſert. Let all valleys be exalted, and every mountain and hill be laid low. What ſo is crooked, let it be made ſtraight, and let the rough be made plain fields. For the glory of the Lord ſhall appear, and all fleſh ſhall at once ſee it. For why? the mouth of the Lord hath ſpoken it. The ſame voice ſpake, Now cry. And the Prophet anſwered, What ſhall I cry? That all fleſh is graſs, and that all the goodlineſs thereof is as the flower of the field. The graſs is withered, the flower falleth away. Even ſo is the people as graſs, when the breath of the Lord bloweth upon them. Nevertheleſs, whether the graſs wither, or that the flower fade away, yet the word of our God endureth for ever. Go up unto the high hill, O Sion, thou that bringeſt good tidings, lift up thy voice with power, O thou preacher Hieruſalem, lift it up without fear, and ſay unto the cities of Juda, Behold your God, behold, the Lord God ſhall come with power, and bear rule with his arm. Behold, he bringeth his treaſure with him, and his works go before him. He ſhall feed his flock like an herdman: he ſhall gather the lambs together with his arm, and carry them in his boſome, and ſhall kindly intreat thoſe that bear young. Eſai. 40. 1.

The Goſpel.

ELizabeths time came that ſhe ſhould be delivered, and ſhe brought forth a ſon. And her neighbors and her couſins heard ſay how the Lord had ſhewed great mercy upon her, and rejoyced with her. And it fortuned that in the eighth Luke 1. 57.

day

day they came to circumcise the childe, and called his name Zacharie, after the name of his father. And his mother answered, and said, Not so, but his name shall be called John. And they said unto her, There is none of thy kindred that is named with this name. And they made signs to his father, how he would have him called. And he asked for writing tables, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue also, and he spake and praised God. And fear came on all them that dwelt nigh unto him. And all these sayings were noised abroad throughout all the high countrey of Jury: and they that heard them, laid them up in their hearts, saying, What maner of childe shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation unto us in the house of his servant David, even as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saved from our enemies, and from the hand of all that hate us. That he would deal mercifully with our fathers, and remember his holy Covenant: that he would perform the oath which he sware to our father Abraham for to give us. That we being delivered out of the hands of our enemies, might serve him without fear, all the days of our life, in such holiness and righteousness, as are acceptable for him. And thou childe shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. To give knowledge of salvation unto his people for the remission of sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us. To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed strong in spirit, and was in the wilderness till the day came when he should shew himself unto the Israelites.

S. Peters day.

The Collect.

ALmighty God, which by thy Son Jesus Christ hast given to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flock: make we beseech thee all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord.

The Epistle.

AT the same time, Herod the King stretched forth his hands to vex certain of the Congregation, and he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further, and took Peter also. Then were the days of sweet bread. And when he had caught him, he put him in prison also, and delivered him to four quaternions of soldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the Congregation unto God for him. And when Herod would have brought him out unto the people, the same night slept Peter between two soldiers, bound with two chains, & the keepers before the door kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chains fell from his hands. And the Angel said unto him, Gird thy self, and binde on thy sandals. And so he did. And he said unto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was truth which was done by the Angel, but thought he had seen a vision. When they were past the first and second watch, they came unto the iron gate, that leadeth unto the City, which opened to them by the own accord: and they went out, and passed through one street, and forthwith the Angel departed from him. And when Peter was come to himself he said, Now I know of a surety, that the Lord hath sent his Angel, and Act. 12. 1.

hath delivered me out of the hand of Herod, and from all the waiting of the people of the Jews.

The Goſpel.

Matth. 16. 13. WHen Jeſus came into the coaſts of the City, which is called Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay that I the Son of man am? They ſaid, Some ſay that thou art John Baptiſt, ſome Elias, ſome Jeremias, or one of the Prophets. He ſaith unto them, But whom ſay ye that I am? Simon Peter anſwered, and ſaid, Thou art Chriſt the Son of the living God. And Jeſus anſwered, and ſaid unto him, Happy art thou Simon the Son of Jonas: for fleſh and blood hath not opened that unto thee, but my Father which is in heaven. And I ſay unto thee, that thou art Peter, and upon this rock will I build my Congregation, and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou bindeſt in earth, ſhall be bound in heaven: and whatſoever thou looſeſt in earth, ſhall be looſed in heaven.

S. James the Apoſtle.

The Collect.

GRant, O merciful God, that as thine holy Apoſtle James, leaving his father and all that he had without delay, was obedient unto the calling of thy Son Jeſus Chriſt, and followed him: So we forſaking all worldly and carnal affections, may be evermore ready to follow thy Commandments, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Act. 11. 27. IN thoſe days came Prophets from the City of Hieruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world, which came to paſs in the Emperor Claudius days. Then the diſciples, every man according to his ability, purpoſed to ſend ſuccor unto the brethren which dwelt in Jury: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul. At the ſame time Herod the king ſtretched forth his hands to vex certain of the Congregation. And he killed James the brother of John with the ſword: and becauſe he ſaw it pleaſed the Jews, he proceeded further, and took Peter alſo.

The Goſpel.

THen came to him the mother of Zebedees children, with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaid unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on thy left in thy kingdom. But Jeſus anſwered and ſaid, Ye wot not what ye aſk: are ye able to drink of the cup that I ſhall drink of? and to be baptized with the baptiſm that I am baptized with? They ſaid unto him, We are. He ſaid unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand and on my left, is not mine to give, but it ſhall chance unto them that it is prepared for of my Father. And when the ten heard this, they diſdained at the two brethren: But Jeſus called them unto him, and ſaid, Ye know that the Princes of the nations have dominion over them, and they that are great men exerciſe authority upon them. It ſhall not be ſo among you. But whoſoever will be great among you, let him be your miniſter, and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a redemption for many. Matth. 20. 20.

Saint Batholomew the Apoſtle.

The Collect.

OAlmighty and everlaſting God, which haſt given grace to thine Apoſtle Bartholomew truly to believe and to preach thy word: grant, we beſeech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Chriſt our Lord. Amen.

The Epiſtle.

BY the hands of the Apoſtles were many ſigns and wonders ſhewed among the people: and they Acts 5. 12.

were

were altogether with one accord in Solomons porch. And of other durſt no man joyn himſelf to them: Nevertheleſs, the people magnified them. The number of them that believed in the Lord, both of men and women, grew more and more, inſomuch that they brought the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt way the ſhadow of Peter when he came by, might ſhadow ſome of them. There came alſo a multitude out of the cities round about, unto Jeruſalem, bringing ſick folks, and them that were vexed with unclean ſpirits, and they were healed every one.

The Goſpel.

Luke 22. 24. AND there was a ſtrife among them, which of them ſhould ſeem to be the greateſt. And he ſaid unto them, The kings of the Nations reign over them, and they that have authority upon them are called gracious lords: but ye ſhall not ſo be. But he that is greateſt among you, ſhall be as the yonger, and he that is chief, ſhall be as he that doth miniſter. For whether is greather, he that ſitteth at meat, or he that ſerveth? Is not he that ſitteth at meat? But I am among you as one that miniſtreth. Ye are they which have bidden with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my Table in my kingdom, and ſit on ſeats judging the twelve Tribes of Iſrael.

S. Matthew Apoſtle.

The Collect.

ALmighty God, which by thy bleſſed Son didſt call Matthew from the receit of cuſtom, to be an Apoſtle and Evangeliſt: grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow thy ſaid Son Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, &c.

The Epiſtle.

2 Cor. 4. 1. SEeing that we have ſuch an Office, even as God hath had mercy on us, we go not out of kinde, but have caſt from us the cloaks of unhoneſty, and walk not in craftineſs, neither handle we the word of God deceitfully, but open the truth, and report our ſelves to every mans conſcience in the ſight of God. If our Goſpel be yet hid, it is hid among them that are loſt, in whom the God of this world hath blinded the minds of them which believe not, leſt the light of the Goſpel of the glory of Chriſt (which is the Image of God) ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus to be the Lord, and our ſelves your ſervants for Jeſus ſake. For it is God that commandeth the light to ſhine out of darkneſs, which hath ſhined in our hearts, for to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel.

Matt. 9. 9. AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of Cuſtome: and he ſaid unto him, Follow me. And he aroſe, and followed him. And it came to paſs, as Jeſus ſat at meat in his houſe, behold, many Publicans alſo and ſinners that came, ſat down with Jeſus and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your Maſter with Publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be ſtrong need not the Phyſician, but they that be ſick. Go ye rather and learn what that meaneth: I will have mercy, and not ſacrifice. For I am not come to call the righteous, but ſinners to repentance.

S. Michael and all Angels.

The Collect.

EVerlaſting God, which haſt ordained and conſtituted the ſervices of all Angels and men in a wonderful order: mercifully grant that they which alway do thee ſervice in heaven, may by thine appointment ſuccor and defend us in earth, through Jeſus Chriſt our Lord. Amen.

The

The Epiſtle.

Rev. 12. 7. THere was a great battel in heaven: Michael and his Angels fought with the dragon, and the dragon fought with his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon, that old ſerpent, called the Devil and Satanas, was caſt out, which deceiveth all the world. And he was caſt into the earth, and his angels were caſt out alſo with him. And I heard a loud voice, ſaying, In heaven is now made ſalvation and ſtrength, and the Kingdom of our God, and the power of his Chriſt. For the accuſer of our brethren is caſt down, which accuſed them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their Teſtimony, and they loved not their lives unto the death. Therefore rejoyce ye heavens, and ye that dwell in them. Wo unto the inhabiters of the earth, and of the ſea, for the devil is come down unto you, which hath great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel.

Mat. 18. 1. AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? Jeſus called a childe unto him and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, except ye turn, and become as children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore humbleth himſelf as this childe, the ſame is the greateſt in the kingdom of heaven. And whoſoever receiveth ſuch a childe in my Name, receiveth me. But whoſo doth offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Woe unto the world becauſe of offences. Neceſſary it is that offences come: but woe unto the man by whom the offence cometh. Wherefore, if thy hand or thy foot hinder thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather then thou ſhouldſt (having two hands, or two feet) be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather then (having two eyes) to be caſt into hell fire. Take heed that ye deſpiſe not one of theſe little ones. For I ſay unto you, that in heaven their Angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangeliſt.

The Collect.

ALmighty God, which calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be a Phyſician of the ſoul: it may pleaſe thee by the wholeſom medicines of his doctrine, to heal all the diſeaſes of our ſouls, through thy Son Jeſus Chriſt our Lord. Amen.

The Epiſtle.

WAtch thou in all things, ſuffer afflictions, do the work of an Evangeliſt, fulfil thine office unto the uttermoſt. Be ſober. For I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight, I have fulfilled my courſe, I have kept the Faith, from henceforth there is laid up for me a Crown of righteouſneſs, which the Lord that is a righteous Judge, will give to me at that day, not to me onely, but to all them that love his coming. Do thy diligence that thou mayeſt come ſhortly unto me. For Demas hath forſaken me, and loveth this preſent world, and is departed unto Theſſalonica. Creſcens is gone to Galatia, Titus to Dalmatia, onely Lucas is with me. Take Mark, and bring him with thee: for he is profitable unto me for the miniſtration. And Tychicus have I ſent unto Epheſus. The cloak that I left at Troada with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchment. Alexander the Copperſmith did me much evil, the Lord reward him according to his deeds: of whom be thou ware alſo, for he hath greatly withſtood our words. 2 Tim. 4. 5.

The

The Goſpel.

Luke 10.1. THe Lord appointed other ſeventy (and two) alſo, and ſent them two and two before him into every city and place, whither he himſelf would come. Therefore he ſaid unto them, The harveſt is great, but the labourers are few. Pray ye therefore the Lord of the harveſt to ſend forth labourers into his harveſt. Go your ways, behold, I ſend you forth as lambs among wolves. Bear no wallet, neither ſcrip, nor ſhoes, and ſalute no man by the way. Into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the Son of peace be there, your peace ſhall reſt upon it, if not, it ſhall return to you again. And in the ſame houſe tarry ſtill, eating and drinking ſuch as they give: For the labourer is worthy of his reward.

Simon and Jude Apoſtles.

The Collect.

ALmighty God, which haſt builded thy Congregation upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner ſtone: grant us ſo to be joyned together in unity of Spirit by their doctrine, that we may be made an holy Temple acceptable to thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Jude 1. JUde the ſervant of Jeſus Chriſt, the brother of James, to them which are called and ſanctified in God the Father, and preſerved in Jeſus Chriſt: mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, to exhort you that ye ſhould continually labor in the Faith, which was once given unto the Saints. For there are certain ungodly men craftily crept in, of which it was written aforetime unto ſuch judgement: they turn the grace of our God into wantonneſs, and deny God (which is the onely Lord) and our Lord Jeſus Chriſt. My minde is therefore to put you in remembrance, foraſmuch as ye once knew this, how that the Lord, after that he had delivered the people out of Egypt, deſtroyed them which after believed not. The Angels alſo which kept not their firſt ſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the Judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, which in like maner defiled themſelves with fornication, and followed ſtrange fleſh, are ſet forth for an example, and ſuffer the pain of eternal fire. Likewiſe theſe being deceived by dreams, defile the fleſh, deſpiſe rulers, and ſpeak evil of them that are in authority.

The Goſpel.

THis command I you, that ye Joh. 15.
love together. If the world 17.
hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his own: howbeit, becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater then the Lord. If they have perſecuted me, they will alſo perſecute you. If they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my Names ſake, becauſe they have not known him that ſent me. If I had not come and ſpoken unto them, they ſhould have had no ſin: but now have they nothing to cloke their ſin withal. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they ſhould have had no ſin: but now have they both ſeen and hated, not only me, but alſo my Father. But this happeneth, that the ſaying might be fulfilled that is written in their Law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth of the Father, he ſhall teſtifie of me. And ye ſhall bear witneſs alſo, becauſe ye have been with me from the beginning.

All

The Collect

ALmighty God, which hast knit together thy Elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: grant us grace so to follow thy holy Saints in all vertuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

The Epistle.

Apoc. 7. 2. BEhold, I John saw another Angel ascend from the rising of the Sun, which had the seal of the living God, and he cried with a loud voice to the four Angels (to whom power was given to hurt the earth and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii. M.

Of the tribe of Reuben, were sealed xii. M.

Of the tribe of Gad, were sealed xii. M.

Of the tribe of Aser, were sealed xii. M.

Of the tribe of Nephthalim, were sealed xii. M.

Of the tribe of Manasses, were sealed xii. M.

Of the tribe of Simeon, were sealed xii. M.

Of the tribe of Levi, were sealed xii. M.

Of the tribe of Issachar, were sealed xii. M.

Of the tribe of Zabulon, were sealed xii. M.

Of the tribe of Joseph, were sealed xii. M.

Of the tribe of Benjamin, were sealed xii. M.

After this I beheld, and lo, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lamb, clothed with long white garments, and Palms in their hands, and cryed with a loud voice, saying, Salvation be ascribed to him that sitteth upon the seat of our God, and unto the Lamb. And all the Angels stood in the compass of the seat, and of the Elders, and the four beasts, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanks, and honor, and power, and might, be unto our God for evermore. Amen.

The Gospel.

JEsus seeing the people went up Mat. 5. 1.
into a mountain, and when hee was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they that mourn, for they shall receive comfort. Blessed are the meek, for they shall receiv the inheritance of the earth. Blessed are they which hunger and thirst after righteousness, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousness sake, for theirs is the Kingdom of heaven. Blessed are ye when men revile you, and persecute you, and shall falsly say all maner of evil saying against you for my sake, rejoyce and be glad, for great is your reward in heaven. For so persecuted they the Prophets which were before you.

The order for the adminiſtration of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, ſhall ſignifie their names to the Curate over night, or elſe in the morning before the beginning of Morning prayer, or immediately after. And if any of thoſe be an open and notorious evil liver, ſo that the Congregation by him is offended, or have done any wrong to his neighbors by word or deed, the Curate having knowledge thereof, ſhall call him, and advertiſe him in any wiſe not to preſume to come to the Lords Table until he have openly declared himſelf to have truly repented and amended his former wicked life, that the Congregation may thereby be ſatisfied, which afore were offended; and that he have recompenſed the parties whom he hath done wrong unto, or at the leaſt declare himſelf to be in full purpoſe ſo to do, as ſoon as he conveniently may.

The ſame order ſhall the Curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign, not ſuffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties ſo at variance, be content to forgive from the bottom of his heart, all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended, and the other party will not be perſwaded to a godly unity, but remain ſtill in his frowardneſs and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table at the Communion time having a fair white linen cloth upon it, ſhall ſtand in the body of the Church, or in the Chancel, where Morning prayer and Evening prayer be appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the Table, ſhall ſay the Lords prayer, with this Collect following.

OUr Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: but deliver us from evil. Amen.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandments, and the people kneeling ſhall after every Commandment ask God mercy for their tranſgreſſion of the ſame, after this ſort.

Min. GOd ſpake theſe words, and ſaid I am the Lord thy God: Thou ſhalt have none other Gods but me.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou ſhalt not bow down to them nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands, in them that love me, and keep my Commandments.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Remember that thou keep holy the Sabbath day. Six days ſhalt thou labor and do all that thou haſt to do, but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt do no maner of work, thou, & thy ſon, and thy daughter, thy man ſervant, and thy maid ſervant, thy cattel, and the ſtranger that is with-

in thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Minister. Thou shalt do no murther.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Thou shalt not commit adultery.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Thou shalt not steal.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Minist. Thou shalt not bear false witness against thy neighbor.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Minist. Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Peo. Lord have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing up, and saying,

¶ Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Congregation, and so rule the heart of thy chosen servant Charles our King and Governor, that he knowing whose minister he is, may above all things seek thy honor and glory, and that we his subjects duly considering whose authority he hath, may faithfully serve, honor, and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth ever one God, world without end. Amen.

ALmighty and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them, as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of Charles thy servant, our King and Governor, that in all his thoughts, words and works, he may ever seek thy honor and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Sons sake Jesus Christ our Lord. Amen.

¶ Immediately after the Collects the Priest shall read the Epistle, beginning thus, The Epistle written in the Chapter of

¶ And the Epistle ended, he shall say the Gospel beginning thus, The Gospel written in the Chapter of

¶ And the Epistle and Gospel being ended, shall be said the Creed.

IBelieve in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the onely begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered, and was buried, and the third day he arose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end. And I believe in the holy Ghost, the Lord and giver of life

life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one Catholique and Apostolique Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common Authority.

¶ After such Sermon, Homily, or Exhortation, the Curate shall declare unto the people, whether there be any Holy days, or fasting days the week following, and earnestly exhort them to remember the poor, saying one or moe of these sentences following, as he thinketh most convenient by his discretion.

Matth.5. LEt your light so shine before men that they may see your good works, and glorifie your Father which is in heaven.

Matth.6. Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break thorow and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break thorow and steal.

Matth.7. Whatsoever ye would that men should do unto you, even so do unto them, for this is the Law and the Prophets.

Matth.7. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

Luke 19. Zache stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore fourfold.

1 Cor.9. Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

1 Cor.9. If we have sowen unto you spiritual things, is it a great matter if we shall reap your worldly things?

1 Cor.9. Do ye not know, that they which minister about holy things, live of the sacrifice: and they which wait of the Altar, are partakers with the Altar? Even so hath the Lord also ordained, that they which preach the Gospel, should live of the Gospel.

2 Cor.9. He that soweth little, shall reap little: and he that soweth plentiously, shall reap plentiously. Let every man do according as he is disposed in his heart, not grudging, or of necessity, for God loveth a chearful giver.

Gal.6. Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.

Gal.6. While we have time, let us do good unto all men, and specially unto them which are of the household of faith.

1 Tim.6. Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

1 Tim.6. Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

Heb.6. God is not unrighteous, that he will forget your works and labor that proceedeth of love, which love ye have shewed for his Names sake, which have ministred unto the saints and yet do minister.

Heb.13. To do good and to distribute forget not, for with such sacrifices God is pleased.

1 John.3. Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compasion from him, how dwelleth ỳ love of God in him?

Tob.4. Give alms of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee.

Tob.4. Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity.

Prov.19. He that hath pity upon the poor, lendeth unto the Lord: and look

what he layeth out, it ſhall be payed him again.

Pſal. 41. Bleſſed be the man that prouideth for the ſick and needy: the Lord ſhall deliuer him in the time of trouble.

¶ Then ſhall the Churchwardens, or ſome other by them appointed, gather the deuotion of the people, and put the ſame into the poor mans box, and upon the offering days appointed, every man and woman ſhall pay to the Curate the due and accuſtomed offerings. After which done the Prieſt ſhall ſay,

Let us pray for the whole ſtate of Chriſts Church militant here in earth.

ALmighty and euerliuing God, which by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to giue thanks for all men: We humbly beſeech thee moſt mercifully (to accept our alms, and) to receiue theſe our prayers, which we offer vnto thy diuine Maieſty, beſeeching thee to inſpire continually the vniuerſal Church with the ſpirit of truth, vnity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and liue in vnity and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian Kings, Princes and gouernors, and ſpecially thy ſeruant Charles our King, that vnder him we may be godly and quietly gouerned: And grant vnto his whole Councel, and to all that be put in authority vnder him, that they may truly and indifferently miniſter iuſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtors and Curates, that they may both by their life and doctrine, ſet forth thy true and liuely word, and rightly and duly adminiſter thy holy Sacraments: And to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent, that with meek heart and due reuerence they may hear and receiue thy holy Word truly ſerving thee in holineſs and righteouſneſs al the days of our life. And we moſt humbly beſeech thee of thy goodneſs (O Lord) to comfort and ſuccor all them which in this tranſitory life be in trouble, ſorrow, need, ſickneſs, or any other aduerſity: Grant this, O Father, for Jeſus Chriſts ſake, our onely Mediator and Aduocate. Amen.

If there be no alms giuen to the poor, then ſhall the words (of accepting our alms) be left out vnſaid.

¶ Then ſhall follow this Exhortation at certain times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

WE be come together at this time (dearly beloued brethren) to feed at the Lords Supper, vnto the which in Gods behalf I bid you all that be here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo louingly called and biden of God himſelf. Ye know how grieuous and vnkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kinde of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they which be called, (without any cauſe) moſt vnthankfully refuſe to come. Which of you in ſuch a caſe would not be moued? who would not think a great injury and wrong done vnto him? Wherefore moſt dearly beloued in Chriſt, take ye good heed, leſt ye withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſs: but ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, and therefore am afraid to come; wherefore then do you not repent and amend? When God calleth you, be ye not aſhamed to ſay, ye will not come? When you ſhould return to God, will you excuſe your ſelf and ſay that you be not ready? Conſider earneſtly with your ſelues how little ſuch fained excuſes ſhall auail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted vnworthy of the heauenly feaſt. I for my part am here preſent, and according to mine office, I bid you in the Name of God, I call you in Chriſts behalf, I exhort you,

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as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the Croſs for your health: even ſo it is your duty to receive the Communion together in the remembrance of his death, as he himſelf commanded. Now if ye will in no wiſe thus do, conſider with your ſelves, how great injury you do unto God, and how ſore puniſhment hangeth over your heads for the ſame. And whereas you offend God ſo ſore in refuſing this holy banquet, I admoniſh, exhort, and beſeech you, that unto this unkindneſs ye will not add any more: Which thing ye ſhall do, if ye ſtand by as gazers and looſters on them that do communicate, and be not partakers of the ſame your ſelves. For what thing can this be accounted elſe, then a further contempt and unkindneſs unto God? Truly it is a great unthankfulneſs to ſay nay, when ye be called: but the fault is much greater, when men ſtand by, and yet will neither eat nor drink this holy Communion with other. I pray you what can this be elſe, but even to have the myſteries of Chriſt in deriſion? It is ſaid unto you all, Take ye, and eat, Take, and drink ye all of this. Do this in remembrance of me. With what face then, or with what countenance ſhall ye heare theſe words? What will this be elſe, but a neglecting, a deſpiſing and mocking of the Teſtament of Chriſt? wherefore, rather then ye ſhould ſo do, depart you hence, and give place to them that be godly diſpoſed. But when you depart, I beſeech you ponder with your ſelves from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of moſt heavenly food. Theſe things if ye earneſtly conſider, ye ſhall by Gods grace return to a better minde for the obtaining whereof, we ſhall make our humble petitions, while we ſhall receive the holy Communion.

¶ And ſometime ſhall this be ſaid, alſo at the diſcretion of the Curate.

DEarly beloved, foraſmuch as our duty is to render to Almighty God our heavenly Father moſt hearty thanks, for that he hath given his Son our Savior Jeſus Chriſt, not onely to die for us, but alſo to be our ſpiritual food and ſuſtenance, as it is declared unto us, as well by Gods word, as by the holy Sacrament of his bleſſed Body and Blood: the which being ſo comfortable a thing to them which receive it worthily, and ſo dangerous to them that will preſume to receive it unworthyly; my duty is to exhort you to conſider the dignity of the holy myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences, as you ſhould come holy and clean to a moſt godly and heavenly feaſt, ſo that in no wiſe you come but in the marriage garment required of God in holy Scripture, and ſo come and be received as worthy partakers of ſuch an heavenly Table. The way and means thereto is: Firſt, to examine your lives and converſation by the rule of Gods Commandments, and whereinſoever ye ſhall perceive your ſelves to have offended, either by will, words, or deed, there bewail your own ſinful lives, and confeſs your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch, as be not onely againſt God, but alſo againſt your neighbors: then you ſhall reconcile your ſelves unto them, ready to make reſtitution and ſatisfaction, according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other, and likewiſe being ready to forgive other that have offended you, as you would have forgiveneſs of your offences at Gods hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience: therefore if there be any of you, which by the meanes aforeſaid, cannot quiet his own conſcience, but requireth further comfort or counſel, then let him come to me, or ſome other diſcreet and learned Miniſter of Gods word, and open his grief, that he may receive ſuch ghoſtly counſel,

counſel, advice, and comfort, as his conſcience may be relieved, and that by the Miniſtry of Gods word he may receive comfort, and the benefit of abſolution, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

Then ſhall the Prieſt ſay this Exhortation.

DEarly beloved in the Lord, ye that minde to the holy Communion of the body and blood of our Savior Chriſt, muſt conſider what St. Paul writeth to the Corinthians: how he exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood, then we dwell in Chriſt, and Chriſt in us, we be one with Chriſt, and Chriſt with us:) So is the danger, if we receive the ſame unworthily. For then we be guilty of the body and blood of Chriſt our Savior: we eat and drink our own damnation, not conſidering the Lords body: we kindle Gods wrath againſt us, we provoke him to plague us with divers diſeaſes, and ſundry kindes of death. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your ſins, and come not to this holy Table, leſt after the taking of that holy Sacrament, the devil enter into you as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul. Judge therefore your ſelves, brethren, that ye be not judged of the Lord. Repent you truly for your ſins paſt: have a lively and ſtedfaſt faith in Chriſt our Savior. Amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things, ye muſt give moſt humble and hearty thanks to God the Father, the Son and the holy Ghoſt, for the redemption of the world, by the death and paſſion of our Savior Chriſt, both God and man, who did humble himſelf even to the death upon the Croſs for us miſerable ſinners, which lay in darkneſs and ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter and onely Savior Jeſus Chriſt thus dying for us, and the innumerable benefits which by his precious bloodſhedding he hath obtained to us: he hath inſtituted and ordained holy myſteries as pledges of his love, and continual remembrance of his death, to our great and endleſs comfort. To him therefore with the Father and the holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. Amen.

Then ſhall the Prieſt ſay to them that come to receive the holy Communion.

YOu that do truly and earneſtly repent you of your ſins, and be in love and charity with your neighbors, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy ways: Draw neer, and take this holy Sacrament to your comfort, make your humble confeſſion to Almighty God before this Congregation here gathered together in his holy Name, meekly kneeling upon your knees.

¶ Then ſhall this confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, either by one of them, or elſe by one of the Miniſters, or by the Prieſt himſelf, all kneeling humbly upon their knees.

ALmighty God, Father of our Lord Jeſus Chriſt maker of all things, Judge of all men, we knowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and be heartily ſorry for theſe our miſdoings, the remembrance of them is grievous unto us, the burthen of them is intolerable. Have mercy upon us, have mercy upon us,

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have mercy upon us, moſt merciful Father, for thy Son our Lord Jeſus Chriſts ſake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honor and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt, or the Biſhop (being preſent) ſtand up, and turning himſelf to the people, ſay thus,

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him: have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt alſo ſay,

Hear what comfortable words our Savior Chriſt ſaith unto all that truly turn to him.

Come unto me all ye that travel, and be heavy laden, and I will refreſh you.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have life everlaſting.

Hear alſo what Saint Paul ſaith.

This is a true ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners.

Hear alſo what Saint John ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.

¶ After which the Prieſt ſhall proceed, ſaying,

Lift up your hearts.

Anſw. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

Prieſt. It is very meet, right, and our bounden duty, that we ſhould at all times, and in all places give thanks unto thee, O Lord, holy Father, Almighty, everlaſting God.

¶ Here ſhall follow the proper Preface according to the time, if there be any ſpecially appointed; or elſe immediatly ſhall follow, Therefore with Angels, &c.

Proper Prefaces.

¶ Upon Chriſtmas day, and ſeven days after.

BEcauſe thou didſt give Jeſus Chriſt thine onely Son to be born as this day for us, who by the operation of the holy Ghoſt was made very man, of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, &c.

¶ Upon Eaſter day, and ſeven days after.

BUt chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb, which was offered for us, and hath taken away the ſin of the world, who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore with Angels, &c.

¶ Upon the Aſcenſion day, and ſeven days after.

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven, to prepare a place for us, that where he is, thither might we alſo aſcend, and reign with him in glory. Therefore with Angels, and Archangels, &c.

¶ Upon Whitſunday, and ſix days after.

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came down this day from heaven, with a ſudden great ſound, as it had been a mighty winde, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly

ſtantly to preach the Goſpel unto all Nations, whereby we are brought out of darkneſs and error, into the clear light, and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, &c.

¶ Upon the feaſt of Trinity onely.

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places give thanks to thee, O Lord Almighty and everlaſting God, which art one God, one Lord, not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the holy Ghoſt, without any difference or inequality. Therefore with Angels, &c.

¶ After which Prefaces ſhall follow immediately

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, Heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High.

¶ Then ſhall the Prieſt kneeling down at Gods board, ſay in the name of all them that ſhall receive the Communion this prayer following.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We be not worthy to much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy: grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ Then the Prieſt ſtanding up, ſhall ſay as followeth.

ALmighty God, our heavenly Father, which of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the Croſs for our redemption, who made there, by his one oblation of himſelf once offered, a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death until his coming again: Hear us, O merciful Father, we beſeech thee, and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Savior Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed Body and Blood: Who in the ſame night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his Diſciples, ſaying, Take, eat, this is my body, which is given for you, do this in remembrance of me. Likewiſe after ſupper he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this is my blood of the new Teſtament, which is ſhed for you, and for many for the remiſſion of ſins: do this as oft as ye ſhall drink it, in remembrance of me.

¶ Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and next deliver it to other Miniſters (if any be there preſent) that they may help the chief Miniſter, and after to the people in their hands, kneeling. And when he delivereth the bread, he ſhall ſay,

THe body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul into everlaſting life: and take and eat this in remembrance that Chriſt died for thee, and feed on him in thine heart by faith with thankſgiving.

¶ And the Miniſter that delivereth the cup, ſhall ſay,

THe blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul into everlaſting life: and drink this in remembrance that Chriſts blood was ſhed for thee, and be thankful.

¶ Then

¶ Then ſhall the Prieſt ſay the Lords prayer, the people repeating after him every petition. After ſhall be ſaid as followeth,

O Lord and heavenly Father, we thy humble ſervants intirely deſire thy fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving, moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee, humbly beſeeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins, to offer unto thee any ſacrifice: yet we beſeech thee to accept this our bounden duty and ſervice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord, by whom, and with whom, in the unity of the holy Ghoſt, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

Or this.

Almighty and everliving God, we moſt heartily thank thee, for that thou doeſt vouchſafe to feed us which have duly received thoſe holy myſteries, with the ſpiritual food of the moſt precious body and blood of thy Son our Savior Jeſus Chriſt, and doeſt aſſure us thereby of thy favor and goodneſs toward us, and that we be very members incorporate in thy myſtical body, which is the bleſſed company of all faithful people, and be alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son: we now moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works, as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt, be all honor and glory, world without end. Amen.

¶ Then ſhall be ſaid or ſung,

Glory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God heavenly King, God the Father Almighty, O Lord the only begotten Son Jeſu Chriſt. O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us. For thou onely art holy, thou onely art the Lord, thou only, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ Then the Prieſt, or Biſhop, if he be preſent, ſhall let them depart with this bleſsing.

The peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. Amen.

¶ Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one. And the ſame may be ſaid alſo as often as occaſion ſhall ſerve, after the Collects either of Morning and Evening prayer, Communion or Letany, by the diſcretion of the Miniſter.

Aſſiſt us mercifully, O Lord, in theſe our ſupplications & prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation, that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Chriſt our Lord. Amen.

O Almighty Lord and everlaſting God, vouchſafe we beſeech thee to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy Laws, and in the works of thy

Commandments, that through thy moſt mighty protection both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. Amen.

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo graffed inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PRevent us, O Lord, in all our doings, with thy moſt gracious favor, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

ALmighty God, the fountain of all wisdom, which knoweſt our neceſſities before we aſk, and our ignorance in asking: we beſeech thee to have compaſſion upon our infirmities, and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us, for the worthineſs of thy Son Jeſus Chriſt our Lord. Amen.

ALmighty God, which haſt promiſed to hear the petitions of them that aſk in thy Sons Name, we beſeech thee mercifully to encline thine ears to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. Amen.

¶ Upon the holy-days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer for the whole eſtate of Chriſts Church militant here in earth, and one or more of theſe Collects before rehearſed, as occaſion ſhall ſerve. And there ſhall be no celebration of the Lords Supper, except there be a good number to communicate with the Prieſt, according to his diſcretion. And if there be not above twenty perſons in the Pariſh of diſcretion to receive the Communion, yet there ſhall be no Communion, except four or three at the leaſt communicate with the Prieſt.

And in Cathedral and Collegiate Churches, where be many Prieſts and Deacons, they ſhall all receive the Communion with the Miniſter every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath, or might have in the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten at the table with other meats, but the beſt and pureſt wheat-bread that conveniently may be gotten. And if any of the Bread and Wine remain, the Curate ſhall have it to his own uſe. The Bread and Wine for the Communion ſhall be provided by the Curate and the Churchwardens at the charges of the Pariſh; and the Pariſh ſhall be diſcharged of ſuch ſums of money, or other duties, which hitherto they have paid for the ſame by order of their houſes every Sunday.

And note, that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one, and ſhall alſo receive the Sacraments, and other Rites, according to the order in this book appointed. And yearly at Eaſter every Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their deputy, or deputies, and pay to them or him all Eccleſiaſtical duties, accuſtomably due, then and at that time to be paid.

¶ *The miniſtration of Baptiſm to be uſed in the Church.*

IT appeareth by ancient Writers, that the Sacrament of Baptiſm in the old time was not commonly miniſtred, but at two times in the year: at Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation: which cuſtome now being grown out of uſe, (although it cannot for many conſiderations be well reſtored again) it is thought good to follow the ſame as near as

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conveniently may be. Wherefore the people are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays, and other Holy-days, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the Engliſh tongue. Nevertheleſs, if neceſſity ſo require, children may at all times be baptized at home.

¶ When there are children to be baptized upon the Sunday or Holy-day, the Parents ſhall give knowledge over night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people with the the children, muſt be ready at the Font, either immediately after the laſt Leſſon at Morning prayer, or elſe immediately after the laſt Leſſon at Evening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall ask whether the children be baptized or no. If they anſwer, No: then ſhall the Prieſt ſay thus,

DEarly beloved, foraſmuch as all men be conceived and born in ſin, and that our Savior Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate, and born anew of water and of the holy Ghoſt: I beſeech you to call upon God the Father through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to theſe children that thing which by nature they cannot have, that they may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made lively members of the ſame.

¶ Then ſhall the Prieſt ſay,

Let us pray.

ALmighty and everlaſting God, which of thy great mercy didſt ſave Noe and his family in the Ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the red Sea, figuring thereby thy holy Baptiſm: and by the Baptiſm of thy welbeloved Son Jeſus Chriſt, didſt ſanctifie the flood Jordan, and all other waters, to the myſtical waſhing away of ſin: We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being delivered from thy wrath, may be received into the Ark of Chriſts Church, and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally they may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccor, the life of them that believe, and the reſurrection of the dead: we call upon thee for theſe Infants, that they coming to thy holy Baptiſm, may receive remiſſion of their ſins by ſpiritual regeneration. Receive them, O Lord, as thou haſt promiſed by thy welbeloved Son, ſaying, Aſk, and you ſhall have; ſeek, and you ſhall finde; knock, and it ſhall be opened unto you. So give now unto us that aſk, let us that ſeek, finde, open the gate unto us that knock, that theſe Infants may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom, which thou haſt promiſed by Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt ſay,

Hear the words of the Goſpel written by Saint Mark in the tenth Chapter.

AT a certain time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid unto them, Suffer little children to come unto me, and forbid them not, for to ſuch belongeth the kingdom of God. Verily I ſay unto you, Whoſoever doth not receive the kingdom of God as a little childe, he ſhall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and bleſſed them. Mark 10. 13.

¶ After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.

FRiends, you hear in this Goſpel the wordes of our Saviour Chriſt, that he commanded the children to be brought unto him: how he blamed thoſe that would have kept them from him: how he exhorteth all men to follow their innocency. You perceive how by his outward geſture and deed he declared his good will toward them: For he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favorably receive theſe preſent infants, that he will embrace them with the arms of his mercy, that he will give unto them the bleſſing of eternal life, and make them partakers of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father toward theſe Infants, declared by his Son Jeſus Chriſt, and nothing doubting but that he favorably alloweth this charitable work of ours, in bringing theſe children to his holy Baptiſm: let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Encreaſe this knowledge, and confirm this faith in us evermore: give thy holy Spirit to theſe Infants, that they may be born again, and be made heirs of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Prieſt ſhall ſpeak unto the Godfathers and Godmothers on this wiſe,

WElbeloved friends, ye have brought theſe children here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive them, to lay his hands upon them, to bleſs them, to releaſe them of their ſins, to give them the kingdom of heaven, and everlaſting life. Ye have heard alſo, that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep & perform. Wherefore after this promiſe made by Chriſt, theſe Infants muſt alſo faithfully for their part promiſe by you that be their ſureties, that they will forſake the devil and all his works, and conſtantly believe Gods holy word, and obediently keep his Commandments.

¶ Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

DOeſt thou forſake the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſw. I forſake them all.

Miniſt. Doeſt thou believe in God the Father Almighty, maker of heaven and earth? And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt, born of the Virgin Mary, that he ſuffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and alſo did riſe again the third day, that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: and from thence ſhall come again at the end of the world, to judge the quick and the dead? And doeſt thou believe in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

Anſw. All this I ſtedfaſtly believe.

Miniſt. Wilt thou be baptized in this faith?

Anſw. That is my deſire.

¶ Then ſhall the Prieſt ſay,

OMerciful God, grant that the old Adam in theſe children may be ſo buried, that the new man may be raiſed up in them. Amen.

Grant that all carnal affections may dy in them, and that all things belonging to the Spirit, may live and grow in them. Amen.

Grant that they may have power and ſtrength to have victory, and to triumph

triumph againſt the devil, the world, and the fleſh. Amen.

Grant that whoſoever is here dedicated to thee by our office and miniſtery, may alſo be endued with heavenly vertues, and everlaſtingly rewarded through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. Amen.

ALmighty and everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his Diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, the Son, and of the holy Ghoſt: Regard, we beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſervants which ſhall be baptized in this water, may receive the fulneſs of thy grace, and ever remain in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhall take the childe in his hands, and ask the name: and naming the childe, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying,

N. I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ And if the childe be weak, it ſhall ſuffice to pour water upon it, ſaying the foreſaid words,

N. I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then the Prieſt ſhall make a croſs upon the childes forehead, ſaying,

WE receive this childe into the Congregation of Chriſts flock, and do ſign him with the ſign of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil, and to continue Chriſts faithfull ſoldier and ſervant unto his lives end. Amen.

Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that theſe children be regenerate and grafted into the body of Chriſts Congregation; let us give thanks unto God for theſe benefits, and with one accord make our prayers unto Almighty God, that they may lead the reſt of their life according to this beginning.

Then ſhall be ſaid,

Our Father which art in heaven, &c.

Then ſhall the Prieſt ſay,

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this Infant with thy holy Spirit, to receive him for thine own childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beſeech thee to grant, that he being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, that as he is made partaker of the death of thy Son, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, he may be inheritor of thine everlaſting kingdom, through Chriſt our Lord. Amen.

¶ At the laſt end, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children have promiſed by you to forſake the devil and all his works, to believe in God, and to ſerve him: you muſt remember that it is your parts and duties, to ſee that theſe Infants be taught, ſo ſoon as they ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion they have made by you. And that they may know theſe things the better, ye ſhall call upon them to hear Sermons, and chiefly you ſhall provide that they may learn the Creed, the Lords Prayer, and the ten Commandments in the English tongue, and all other things which a Chriſtian man ought to know and believe to his ſouls health, and that theſe

childꝛen may be vertuouſly bꝛought up, to lead a godly and a Chꝛiſtian life, remembꝛing alwayes that Baptiſm doth repꝛeſent unto us our pꝛofeſſion, which is to follow the example of our Saviouꝛ Chꝛiſt, and to be made like unto him, that as he died and roſe again foꝛ us, ſo ſhould we which are baptized, die from ſin, and riſe again unto righteouſneſs, continually moꝛtifying all our evil and coꝛrupt affections, and dayly pꝛoceeding in all vertue and godlineſs of living.

¶ The Miniſter ſhall command that the children be brought to the Biſhop to be confirmed of him, ſo ſoon as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords Prayer, and the ten Commandments, and be further inſtructed in the Catechiſm ſet forth for that purpoſe, accordingly as is there expreſſed.

Of them that are to be baptized in private houſes, in time of neceſsity, by the Miniſter of the Pariſh, or any other lawful Miniſter that can be procured.

THe Paſtors and Curates ſhall often admoniſh the people, that they defer not the Baptiſm of Infants any longer then the Sunday or other Holy-day next after the childe be born, unleſs upon a great and reaſonable cauſe declared to the Curate, and by him approved. And alſo they ſhall warn them, that without great cauſe and neceſſity they procure not their children to be baptized at home in their houſes. And when great need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion. Firſt, let the lawful Miniſter and them that be preſent, call upon God for his grace, and ſay the Lords Prayer, if the time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawful Miniſter ſhall dip it in water, or pour water upon it, ſaying theſe words,

N. I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. But yet nevertheleſs, if childe which is after this ſort baptized, do afterwards live, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelf baptize that childe, the Congregation may be certified of the true form of Baptiſm by him privately before uſed: Or if the childe were baptized by any other lawful Miniſter, that then the Miniſter of the Pariſh, where the childe was born or Chriſtened, ſhall examine and try, whether the childe be lawfully baptized, or no. In which caſe, if thoſe that bring any childe to the Church, do anſwer that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was the childe baptized?

Who was preſent when the childe was baptized?

And becauſe ſome things eſſential to this Sacrament, may happen to be omitted, thꝛough feaꝛ oꝛ haſte in ſuch times of extremity: theꝛefoꝛe I demand further of you,

With what matter was the childe baptized?

With what woꝛds was the childe baptized?

Whether think you the childe to be lawfully and perfectly baptized?

¶ And if the Miniſter ſhall finde by the anſwers of ſuch as bring the childe, that all things were done as they ought to be: then ſhall not he Chriſten the childe again, but ſhall receive him as one of the flock of the true Chriſtian people, ſaying thus,

I Certifie you, that in this caſe all is well done, and accoꝛding unto due oꝛder, concerning the baptizing of this childe, which being boꝛn in oꝛiginal ſin, and in the wꝛath of God, is now by the laver of regeneration in Baptiſm, received into the numbeꝛ of the childꝛen of God, and heiꝛs of everlaſting life. Foꝛ our Lord Jeſus Chꝛiſt doth not deny his grace and mercy unto ſuch Infants, but moſt lovingly doth call them unto him as the holy Goſpel doth witneſs to our comfoꝛt on his wiſe.

At

AT a certain time they brought children unto Chriſt, that he ſhould touch them, and his diſciples rebuked thoſe that brought them: But when Jeſus ſaw it, he was diſpleaſed, and ſaid unto them, Suffer little children to come unto me, and forbid them not, for to ſuch belongeth the Kingdom of God. Verily I ſay unto you, Whoſoever doth not receive the Kingdom of God as a little childe, he ſhall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this exhortation upon the words of the Goſpel.

FRiends, you hear in this Goſpel the words of our Savior Chriſt, that he commanded the children to be brought unto him: how he blamed thoſe that would have kept them from him: how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed, he declared his good will towards them: For he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favorably received this preſent Infant, that he hath embraced him with the arms of his mercy, that he hath given unto him the bleſſing of eternal life, and made him partaker of his everlaſting Kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt towards this Infant, let us faithfully and devoutly give thanks unto him, and ſay the prayer which the Lord himſelf taught, and in declaration of our Faith let us recite the Articles contained in our Creed.

¶ Here the Miniſter, with the Godfathers and Godmothers, ſhall ſay,

Our Father which art in heaven, &c.

¶ Then ſhall the Prieſt demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,

Doſt thou in the name of this childe forſake the devil and all his works, the vain pomp and glory of the world, with all the covetous deſires of the ſame, the carnal deſires of the fleſh, and not to follow and be led by them?

Anſwer. I forſake them all.

Miniſter. Doſt thou in the name of this childe profeſs this Faith, to believe in God the Father Almighty, maker of heaven and earth? And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the holy Ghoſt, born of the Virgin Mary, that he ſuffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and alſo did riſe again the third day, that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence he ſhall come again at the end of the world to judge the quick and the dead And do you in his Name believe in the holy Ghoſt, the holy Catholique Church, the communion of Saints, the remiſſion of ſins, reſurrection, and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

¶ Let us pray.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Encreaſe this knowledge, and confirm this faith in us evermore: give thy holy Spirit to this Infant, that he being born again, and being made heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit, everlaſtingly. Amen.

¶ Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this childe hath promiſed by you to forſake the devil and all his works, to believe in God, and to ſerve him: you muſt remember that it is your part and duty, to ſee that this Infant be taught, ſo ſoon as he ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion he hath made by you.

And

And that he may know theſe things the better, ye ſhall call upon him to hear Sermons, and chiefly you ſhall prouide that he may learn the Creed, the Lords prayer, and the ten Commandments in the Engliſh tongue, and all other things which a Chriſtian man ought to know, and believe to his ſouls health; and that this childe may be vertuouſly brought up, to lead a godly and a Chriſtian life, remembring alway that Baptiſme doth repreſent unto us our profeſſion, which is to follow the example of our Sauior Chriſt, and be made like unto him, that as he died and roſe again for us, ſo ſhould we which are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

And ſo forth as in Publique Baptiſm.

¶ But if they which bring the Infants to the Church, do make ſuch uncertain anſwers to the Prieſts queſtions, as that it cannot appear that the childe was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghoſt, which are Eſſential parts of Baptiſm: then let the Prieſt baptize it in form above written, concerning Publique Baptiſm, ſaving that at the dipping of the childe in the Font, he ſhall uſe this form of words,

IF thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their Faith, according to the Catechiſm following.

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, (according to Saint Pauls doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame) it is thought good that none hereafter ſhall be confirmed, but ſuch as can ſay in their mother tongue the Articles of the faith, the Lords Prayer, and the ten Commandments, and can alſo anſwer to ſuch queſtions of this ſhort Catechiſm, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion oppoſe them in. And this order is moſt conuenient to be obſerued for diuers conſiderations.

Firſt, becauſe that when Children come to the years of diſcretion, and have learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may then themſelves with their own mouth and with their own conſent, openly before the Church, ratifie and confirm the ſame: and alſo promiſe that by the grace of God they will euermore endeauor themſelues faithfully to obſerue and keep ſuch things as they by their own mouth and confeſſion have aſſented unto. Secondly, foraſmuch as Confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer, they may receiue ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the deuil, it is moſt meet to be miniſtred when children come to that age, that partly by the frailty of their own fleſh, partly by the aſſaults of the world and the deuil, they begin to be in danger to fall into ſundry kinds of ſin.

Thirdly, for that it is agreeable with the uſage of the Church in times paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſs their own faith, and promiſe to be obedient unto the will of God. And that no man ſhall think that any detriment ſhall come to children by deferring of their Confirmation, he ſhall know for truth, that it is certain by Gods Word, that children being baptized, have all things neceſſary for their ſalvation, and be undoubtedly ſaued.

A Catechiſm, that is to ſay, An inſtruction to be learned of every childe, before he be brought to be confirmed by the Biſhop.

Queſt. WHat is your Name?

Anſ. N. or M.

Queſt. Who gave you this name?

Anſ. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the childe of God, and an inheritor of the Kingdom of heaven.

Queſt. What did your Godfathers and Godmothers then for you?

Anſ. They did promiſe and vow three things in my name. Firſt, that I ſhould forſake the devil and all his works, the pomps and vanities of the wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep Gods holy Will, and Commandments, and walk in the ſame all the days of my life.

Queſt. Doeſt thou not think that thou art bound to believe, and to do as they have promiſed for thee?

Anſ. Yes verily: and by Gods help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Savior. And I pray God to give me his grace, that I may continue in the ſame unto my lives end.

Queſt. Rehearſe the Articles of thy belief.

Anſ. I believe in God the Father Almighty, maker of heaven and earth: And in Jeſus Chriſt his onely Son our Lord, which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. Amen.

Queſt. What doeſt thou chiefly learn in theſe Articles of thy belief?

Anſ. Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſt. You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods Commandments. Tell me how many there be.

Anſ. Ten.

Queſt. Which be they?

Anſ. THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt have none other Gods but me.

ii. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou ſhalt not bow down to them nor worſhip them. For I the Lord thy God am a jealous God, and viſite the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands, in them that love me, and keep my Commandments.

iii. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

iv. Remember that thou keep holy the Sabbath day. Six days ſhalt thou labor and do all that thou haſt to do, but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt do no maner of work, thou, and thy ſon, and thy daughter, thy man ſervant, and thy maid ſervant, thy cattel, and the ſtranger that is within thy gates: for in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

v. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

vi. Thou ſhalt do no murther.

vii. Thou ſhalt not commit adultery.

viii. Thou ſhalt not ſteal.

ix. Thou ſhalt not bear falſe witneſs againſt thy neighbor.

x. Thou ſhalt not covet thy neighbors houſe, thou ſhalt not covet thy neighbors wife, nor his ſervant, nor his maid, nor his ore, nor his aſs, nor any thing that is his.

Queſtion. What doeſt thou chiefly learn by theſe Commandments?

Anſwer. I learn two things: my duty towards God, and my duty towards my neighbor.

Queſtion. What is thy duty towards God?

Anſwer. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my minde, with all my ſoul, and with all my ſtrength. To worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honor his holy Name and his word, and to ſerve him truly all the days of my life.

Queſtion. What is thy duty towards thy neighbor?

Anſwer. My duty towards my neighbor, is to love him as my ſelf, and to do to all men as I would they ſhould do unto me. To love, honor, and ſuccor my father and mother. To honor and obey the King and his Miniſters. To ſubmit my ſelf to all my Governors, Teachers, ſpiritual Paſtors and Maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other mens goods, but to learn and labor truly to get mine own living, and to do my duty in that ſtate of life, unto the which it ſhall pleaſe God to call me.

Queſtion. My good childe, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords prayer.

Anſwer.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: but deliver us from evil. Amen.

Queſtion. What deſireſt thou of God in this prayer?

Anſwer. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies, and that he will be merciful unto us, and forgive us our ſins, and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily, and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Q. HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer. Two onely, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Queſtion. What meaneſt thou by this word Sacrament?

Anſwer. I mean an outward and viſible ſign, of an inward and ſpiritual grace given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſtion. How many parts be there in a Sacrament?

Anſwer. Two: the outward viſible ſign, & the inward ſpiritual grace.

Queſtion. What is the outward viſible ſign or form in Baptiſm?

Anſwer.

Anſwer. Water: wherein the perſon baptized is dipped, or ſprinkled with it, In the Name of the Father, and of the Son, and of the holy Ghoſt.

Queſtion. What is the inward and ſpiritual grace?

Anſwer. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion. What is required of perſons to be baptized?

Anſwer. Repentance, whereby they forſake ſin: and faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Queſtion. Why then are Infants baptized, when by reaſon of their tender age, they cannot perform them?

Anſw. Yes: they do perform them by their ſureties, who promiſe and vow them both in their names, which when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lords Supper ordained?

Anſw. For the continual remembrance of the ſacrifice of the death of Chriſt, and the benefits which we receive thereby.

Queſt. What is the outward part, or ſign of the Lords Supper?

Anſwer. Bread and Wine, which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſwer. The Body and Blood of Chriſt, which are verily and indeed taken and received of the faithful in the Lords Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſwer. The ſtrengthning and refreſhing of our ſouls by the Body and Blood of Chriſt, as our bodies are by the Bread and Wine.

Queſt. What is required of them which come to the Lords Supper?

Anſw. To examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life, have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death, and be in charity with all men.

¶ So ſoon as the children can ſay in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandments, and alſo can anſwer to ſuch queſtions of this ſhort Catechiſm, as the Biſhop, or ſuch as he ſhall appoint, ſhall by his diſcretion oppoſe them in: then ſhall they be brought to the Biſhop by one that ſhall be their Godfather or Godmother, that every childe may have a witneſs of his Confirmation. And the Biſhop ſhall confirm them on this wiſe

¶ *Confirmation, or laying on of hands.*

Miniſt. OUr help is in the Name of the Lord.

Anſw. Which hath made heaven and earth.

Miniſt. Bleſſed be the Name of the Lord.

Anſw. Henceforth world without end.

Miniſt. Lord hear our prayers.

Anſw. And let our cry come unto thee.

¶ Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins: ſtrengthen them we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and dayly increaſe in them thy manifold gifts of grace, the ſpirit of wisdom and underſtanding, the ſpirit of counſel and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſs, and fulfil them, O Lord, with the ſpirit of thy holy fear. Amen.

¶ Then the Biſhop ſhall lay his hand upon every childe ſeverally, ſaying,

Defend, O Lord, this childe with thy heavenly grace, that he may continue thine for ever, and dayly increaſe in thy holy Spirit more and more, until he come unto thy everlaſting kingdom. Amen.

¶ Then ſhall the Biſhop ſay,

Let us pray.

ALmighty and everliving God, which makeſt us both to will, and to do thoſe things that be good and acceptable unto thy Majeſty, we make our humble ſupplications un-

to thee for theſe children, upon whom, after the example of the holy Apoſtles, we have laid our hands, to certifie them by this ſign, of thy favor & gracious goodneſs toward them: let thy Fatherly hand, we beſeech thee, ever be over them: let thy holy Spirit ever be with them, and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt, liveth and reigneth one God, world without end. Amen.

¶ Then the Biſhop ſhall bleſs the children, ſaying thus,

THe bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be upon you, and remain with you for ever. Amen.

¶ The Curate of every Pariſh, or ſome other at his appointment, ſhall diligently upon Sundays and Holy-days, half an hour before Evenſong, openly in the Church, inſtruct and examine ſo many children of his Pariſh, ſent unto him, as the time will ſerve, and as he ſhall think convenient, in ſome part of this Catechiſm.

¶ And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their children, ſervants and apprentiſes (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until ſuch time that they have learned all that is here appointed for them to learn. And whenſoever the Biſhop ſhall give knowledge for children to be brought before him to any convenient place for their Confirmation, then ſhall the Curate of every Pariſh, either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of the Faith, the Lords Prayer, and the ten Commandments, and alſo how many of them can anſwer to the other queſtions contained in this Catechiſm.

¶ And there ſhall none be admitted to the holy Communion, until ſuch time as he can ſay the Catechiſm, and be confirmed.

The form of ſolemnization of Matrimony.

¶ Firſt, the Banes muſt be asked three ſeveral Sundays or Holy-days, in the time of Service, the people being preſent, after the accuſtomed manner.

¶ And if the perſons that ſhould be married, dwell in divers Pariſhes, the Banes muſt be asked in both Pariſhes, and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

¶ At the day appointed for ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church, with their friends and neighbors, and there the Prieſt ſhall ſay thus,

DEarly beloved friends, we are gathered together here in the ſight of God, and in the face of his Congregation, to joyn together this man and this woman in holy Matrimony, which is an honorable eſtate, inſtituted of God in Paradiſe, in the time of mans innocency, ſignifying unto us the myſtical Union that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautifyed with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honorable among all men, and therefore is not to be enterprized nor taken in hand unadviſedly, lightly, or wantonly to ſatisfy mens carnal luſts and appetites, like brute beaſts that have no underſtanding, but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which Matrimony was ordained. One was the procreation of children to be brought up in the fear and nurture of the Lord, and praiſe of God. Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſts body. Thirdly, for the mutual ſociety, help, and comfort that the one ought to have of the other both in proſperity and adverſity. Into the which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe, why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

And

¶ And alſo ſpeaking unto the perſons that ſhall be married, he ſhall ſay,

I Require and charge you (as you will anſwer at the dreadful day of judgement, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you do know any impediment, why ye may not be lawfully joyned together in Matrimony, that ye confeſs it. For be ye well aſſured, that ſo many as be coupled together otherwiſe then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Laws of this Realm, and will be bound, and ſufficient ſureties with him to the parties, or elſe put in a caution to the full value of ſuch charges as the perſons to be married do ſuſtain, to prove his allegation: then the ſolemnization muſt be deferred unto ſuch time as the truth be tried. If no impediment be alledged, then ſhall the Curate ſay unto the man,

N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honor, and keep her in ſickneſs and in health? and forſaking all other, keep thee only unto her, ſo long as you both ſhall live?

The man ſhall anſwer,

I will.

Then ſhall the Prieſt ſay unto the woman,

N. WIlt thou have this man to thy wedded huſband, to live together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou obey him and ſerve him, love, honor, and keep him in ſickneſs and in health: and forſaking all other keep thee onely unto him, ſo long as you both ſhall live?

The woman ſhall anſwer,

I will.

¶ Then ſhall the Miniſter ſay,

Who giveth this woman to be married to this man?

¶ And the Miniſter receiving the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to give their troth to other, the man firſt ſaying,

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better, for worſe, for richer, for poorer, in ſickneſs and in health, to love and to cheriſh, till death us depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then ſhall they looſe their hands, and the woman taking again the man by the right hand, ſhall ſay,

I N. take thee N. to my wedded huſband, to have and to hold from this day forward, for better, for worſe, for richer, for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us depart, according to Gods holy ordinance: and thereto I give thee my troth.

¶ Then ſhall they again looſe their hands, and the man ſhall give unto the woman a Ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the Ring, ſhall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man taught by the Prieſt, ſhall ſay,

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then the man leaving the Ring upon the fourth finger of the womans left hand, the Miniſter ſhall ſay,

¶ Let us pray.

O Eternal God, creator and preſerver of all mankinde, giver of all ſpiritual grace, the author of everlaſting life, ſend thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name, that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy Laws, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt joyn their right hands together and ſay,

Thoſe whom God hath joyned together, let no man put aſunder.

¶ Then

¶ Then ſhall the Miniſter ſpeak unto the people,

Foraſmuch as N. and N. have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a Ring, and by joyning of hands: I pronounce that they be man and wife together, In the Name of the Father, of the Son, and of the holy Ghoſt. Amen.

¶ And the Miniſter ſhall add this bleſſing.

GOd the Father, God the Son, God the holy Ghoſt, bleſs, preſerve and keep you, the Lord mercifully with his favor look upon you, and ſo fill you with all ſpiritual benediction and grace, that you may ſo live together in this life, that in the world to come you may have life everlaſting. Amen.

¶ Then the Miniſter or Clerks going to the Lords Table, ſhall ſay or ſing this Pſalm following.

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his wayes.

For thou ſhalt eat the labor of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful Vine: upon the walls of thine houſe.

Thy children like the Olive branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long.

Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Or this Pſalm:

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon the earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the Nations upon the earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her encreaſe: and God, even our own God ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ The Pſalm ended, and the man and the woman kneeling a fore the Lords Table, the Prieſt ſtanding at the Table and turning his face toward them, ſhall ſay,

Lord have mercy upon us.

Anſ. Chriſt have mercy upon us.

Miniſt. Lord have mercy upon us.

OUr Father which art in heaven, hallowed be thy Name, &c.

And lead us not into temptation.

A. But deliver us from evil. Amen.

Miniſt. O Lord ſave thy ſervant and thy handmaid.

Anſ. Which put their truſt in thee.

Miniſt. O Lord ſend them help from thy holy place.

Anſw. And evermore defend them.

Miniſt. Be unto them a tower of ſtrength.

Anſ. From the face of their enemy.

Miniſt. O Lord hear our prayer.

A. And let our cry come unto thee.

Min. OGod of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternall life in their mindes, that whatſoever in thy holy word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sara to their great comfort: ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. Amen.

¶ This prayer next following ſhall be omitted, where the woman is paſt childe-birth.

OMerciful Lord and heavenly Father, by whoſe gracious gift man-

mankinde is encreased: we beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love, and honesty, that they may see their childrens children unto the third and fourth generation, unto thy praise and honor, through Jesus Christ our Lord. Amen.

O God which by thy mighty power hast made allthings of nought, which also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning, and knitting them together, didst teach that it should never be lawfull to put asunder those whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: look mercifully upon these thy servants, that both this man may love his wife according to thy word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnes, sobriety, and peace, be a follower of holy and godly Matrons. O Lord bless them both, and grant them to inherite thy everlasting Kingdom, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

ALmighty God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and joyn them together in marriage, pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily, so oft as there is any marriage, the office of man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.

ALl ye which be married, or which intend to take the holy estate of Matrimony upon you, hear what holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doth give this commandment to all married men, Ye husbands, love your wives, even as Christ loved the Church, and hath given himself for it, to sanctifie it, purging it in the fountain of water, through the word, that he might make it unto himself a glorious Congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bound to love their own wives as their own bodies. He that loveth his own wife, loveth himself: for never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This mystery is great: but I speak of Christ and of the Congregation. Nevertheless, let every one of you so love his own wife, even as himself. Eph. 5. 26, &c.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Ye men, love your wives, and be not bitter unto them.

Hear also what Saint Peter the Apostle of Christ, which was himself a married man, saith unto them that are married, Ye husbands dwell with your wives according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as heirs together of the grace of life, so that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus: Ye women submit your selves unto your own husbands, as unto

unto the Lord: for the husband is the wives head, even as Christ is the head of the Church, and he is also the Savior of the whole body.

Therefore as the Church or Congregation is subject unto Christ: so likewise let the wives also be in subjection unto their own husbands in all things. And again he saith, Let the wife reverence her husband. And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Ye wives submit your selves unto your own husbands, as it is convenient in the Lord.

Saint Peter also doth instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the word, they may be won without the word, by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose apparel let it not be outward with braided hair, and trimming about with gold, either in putting on of gorgeous apparel: but let the hid man, which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this maner in the old time did the holy women which trusted in God, apparel themselves, being subject to their own husbands, as Sara obeyed Abraham, calling him lord, whose daughters ye are made doing well, and not being dismayed with any fear.

¶ The new married persons the same day of their marriage, must receive the holy Communion.

The order for the visitation of the sick.

¶ The Priest entring into the sick persons house, shall say,

Peace be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say, kneeling down,

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

OUr Father which art in heaven, &c.

And lead us not into temptation.
A. But deliver us from evil. Amen.
Minist. O Lord save thy servant.
A. Which putteth his trust in thee.
Minist. Send him help from thy holy place.
Answ. And evermore mightily defend him.
Minist. Let the enemy have no advantage of him.
Ans. Nor the wicked approach to hurt him.
Minist. Be unto him, O Lord, a strong tower.
Ans. From the face of his enemie.
Minist. O Lord hear our prayers.
A. And let our cry come unto thee.

Min. OLord look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

HEar us, Almighty and most merciful God and Savior, extend thine accustomed goodness to this thy servant, which is grieved with sickness: visit him, O Lord, as thou didst visit Peters wives mother, and the Captains servant. So visit and restore to this sick person his former health, (if it be thy will) or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting. Amen.

¶ Then shall the Minister exhort the sick person after this form, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent

sent unto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honorable, to the increase of glory, and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christ his sake, and render unto him humble thanks for his Fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord. For whom the Lord loveth, he chastiseth: yea, as S. Paul saith, he scourgeth every son which he receiveth. If ye endure chastisement, he offereth himself unto you as unto his own children. What son is he that the father chastiseth not? If ye be not under correction, (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnal fathers do correct us, we reverently obey them: shall we not now much rather be obedient to our spiritual Father, and so live? And they for a few days do chastise us after their own pleasure: but he doth chastise us for our profit, to the intent he may make us partakers of his holiness. These words, good brother, are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving bear our heavenly Fathers correction, whensoever by any maner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glory, before he was crucified: so truly our way to eternal joy is, to suffer here with Christ, and our door to enter into eternal life is, gladly to dye with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is account to be given unto the righteous Judge, of whom all must be judged without respect of persons: I require you to examine your self and your state, both toward God and man, so that accusing and condemning your self for your own faults, you may finde mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgement: therefore I shall shortly rehearse the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOest thou believe in God the Father Almighty, &c. as it is in Baptism.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart, all persons that have offended him, and if he have offended other, to ask them forgiveness: and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietness of his executors. But men must be oft admonished that they set an order for their temporal goods and lands, when they be in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to move the sick person, and that most earnestly, to liberality toward the poor. Here shall the sick person make a special confession, if he feel his conscience troubled with any

weighty matter. After which confession the Priest shall absolve him after this sort.

OUr Lord Jesus Christ, who hath left power to his Church to absolve all sinners which truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, which according to the multitude of thy mercies doest so put away the sins of those which truly repent, that thou remembrest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness, preserve and continue this sick member in the unity of the Church, consider his contrition, accept his tears, asswage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not unto him his former sins, but take him unto thy favor, through the merits of thy most dearly beloved Son Jesus Christ. Amen.

¶ Then shall the Minister say this Psalm.

In te Domine speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness, incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honor all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying, God hath forsaken him, persecute him and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonor, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

O what great troubles and adversities hast thou shewed me? and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honor: and comforted me on every side.

Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee I will sing upon the harp, O thou holy One of Israel.

My

My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame that ſeek to do me evil.

Glory be to the Father, &c. As it was in the, &c.

Adding this,

O Savior of the world, ſave us, which by thy Croſs and precious bloud haſt redeemed us; help us, we beſeech thee, O God.

Then ſhall the Miniſter ſay,

THe Almighty Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. Amen.

¶ *The Communion of the ſick.*

FOraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore to the intent they may be always in a readineſs to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners, to the oft receiving (in the Church) of the holy Communion of the Body and Blood of our Savior Chriſt: which if they do, they ſhall have no cauſe in their ſudden viſitation to be unquiet for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe, then he muſt give knowledge over night, or elſe early in the morning, to the Curate, ſignifying alſo how many be appointed to Communicate with him: and having a convenient place in the ſick mans houſe, where the Curate may reverently miniſter, and a good number to receive the Communion with the ſick perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmighty everliving God, maker of mankinde, which doſt correct thoſe whom thou doſt love, and chaſtiſeſt every one whom thou doſt receive: we beſeech thee to have mercy upon this thy ſervant, viſited with thine hand, and to grant that he may take his ſickneſs patiently, and recover his bodily health, if it be thy gracious will, and whenſoever his ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſon, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth: Yea, and he ſcourgeth every ſon whom he receiveth. Heb. 12. 5.

The Goſpel.

VErily, verily I ſay unto you, he that heareth my word, and beleeveth on him that ſent me: hath everlaſting life, and ſhall not come into damnation, but paſſeth from death unto life. Joh. 5. 25.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that be appointed to communicate with the ſick. But if a man either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſts Body and Blood: then the Curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the Croſs for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Savior Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.

When the ſick perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the form of the viſitation at the Pſalm, **In thee O Lord have I put my truſt**, and go ſtraight to the Communion.

In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes or diſeaſes, when none of the Pariſh or neighbors can be gotten to communicate with the ſick in their houſes, for fear of the infection, upon ſpecial requeſt of the diſeaſed, the Miniſter may only communicate with him.

¶ *The Order for the burial of the dead.*

The Prieſt meeting the Corps at the Church ſtile, ſhall ſay, or elſe the Prieſt and Clerks ſhall ſing, and ſo go either into the Church, or towards the grave.

John 11. 25,26. I Am the reſurrection and the life ſaith the Lord. He that beleeveth in me, yea, though he were dead, yet ſhall he live. And whoſoever liveth and beleeveth in me, ſhall not die for ever.

Iob 19.25, 26,27. I Know that my Redeemer liveth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be covered again with my ſkin, and ſhall ſee God in my fleſh: yea, and I my ſelf ſhall behold him, not with other, but with theſe ſame eyes.

1 Tim.9.7. Iob 1. 21. WE brought nothing into this world, neither may we carry any thing out for this world. The Lord giveth, and the Lord taketh away. Even as it pleaſeth the Lord, ſo cometh things to paſs: Bleſſed be the Name of the Lord.

¶ When they come to the grave, while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,

Iob 14.1,2 MAn that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower, he fleeth as it were a ſhadow, and never continueth in one ſtay. In the midſt of life we be in death: of whom may we ſeek for ſuccor but of thee, O Lord, which for our ſins art juſtly diſpleaſed? yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Savior, deliver us not into the bitter pains of eternal death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not up thy merciful eyes to our prayers: but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Savior, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ Then ſhall be ſaid, or ſung,

I heard a voyce from heaven, ſaying unto me, Write, From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit, that they reſt from their labors. Rev.14.

¶ Then ſhall follow this Leſſon taken out of the 15 Chapter to the Corinthians, the firſt Epiſtle.

CHriſt is riſen from the dead, and become the firſt fruits of them that ſleep. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all die, even ſo by Chriſt ſhall all be made alive, but every man in his own order. The firſt is Chriſt, then they that are Chriſts at his coming: then cometh the end, when he hath delivered up the kingdom to God the Father, when he hath put down all rule, and all authority and power. For he muſt reign till he have put all his enemies under his feet. The laſt enemy that ſhall be deſtroyed, is death. For he hath put all things under his feet. But when he ſaith, All things are put under him 1 Cor.15. 20.

him, it is manifeſt, that he is excepted that hath put all things under him. When all things are ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what do they which are baptized over the dead, if the dead riſe not at all? Why are they then baptized over them? Yea, and why ſtand we alway then in jeopardy? By our rejoycing which I have in Chriſt Jeſu our Lord, I die daily. That I have fought with beaſts at Epheſus after the manner of men, what advantageth it me, if the dead riſe not again? Let us eat and drink, for to morrow we ſhall die. Be not ye deceived, evil words corrupt good manners. Awake truly out of ſleep, and ſin not. For ſome have not the knowledge of God, I ſpeak this to your ſhame. But ſome man will ſay, How ariſe the dead? with what body ſhall they come? Thou fool, that which thou ſoweſt is not quickned except it die. And what ſoweſt thou? Thou ſoweſt not that body that ſhall be, but bare corn, as of wheat, or ſome other: but God giveth it a body at his pleaſure, to every ſeed his own body. All fleſh is not one maner of fleſh: but there is one manner of fleſh of men, another manner of fleſh of beaſts, another of fiſhes, another of birds. There are alſo celeſtial bodies, and there are bodies terreſtrial. But the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one manner glory of the Sun, and another glory of the Moon, and another glory of the ſtars. For one ſtar differeth from another in glory. So is the reſurrection of the dead. It is ſowen in corruption, it riſeth again in incorruption. It is ſowen in diſhonor, it riſeth again in honor. It is ſowen in weakneſs, it riſeth again in power. It is ſowen a natural body, it riſeth again a ſpiritual body. There is a natural body, and there is a ſpiritual body: as it is alſo written, The firſt man Adam was made a living ſoul, and the laſt Adam was made a quickening ſpirit. Howbeit, that is not firſt which is ſpiritual, but that which is natural, and then that which is ſpiritual. The firſt man is of the earth, earthy. The ſecond man is the Lord from heaven, heavenly. As is the earthy, ſuch are they that be earthy. And as is the heavenly, ſuch are they that are heavenly. And as we have born the image of the earthy, ſo ſhall we bear the image of the heavenly. This ſay I, brethren, that fleſh and bloud cannot inherite the kingdom of God, neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery, We ſhall not all ſleep: but we ſhall be all changed, and that in a moment, in the twinckling of an eye, by the laſt trump. For the trump ſhall blow, and the dead ſhall riſe incorruptible, and we ſhall be changed: For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. When this corruptible hath put on incorruption, and this mortal hath put on immortality, then ſhall be brought to paſs the ſaying that is written: Death is ſwallowed up into victory: Death, why ere is thy ſting? Hell, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the Law. But thanks be unto God, which hath given us victory through our Lord Jeſus Chriſt. Therefore my dear brethren, be ye ſtedfaſt and unmoveable, always rich in the work of the Lord, foraſmuch as ye know, how that your labor is not in vain in the Lord.

¶ The Leſſon ended, the Prieſt ſhall ſay,

Lord have mercy upon us.

Anſ. Chriſt have mercy upon us.

Pri. Lord have mercy upon us.

Our Father which art in, &c.

And lead us not into temptation.

Anſ. But deliver us from evil. Amen.

Prieſt. ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and in whom the ſoules of them that be elected, after they be delivered from the burthen of the fleſh, be in joy and felicity: we give thee hearty thanks, for that it hath pleaſed thee to deliver this (N.) our brother out of the miſeries of this ſinful world, beſeeching thee, that it may pleaſe thee of thy gracious goodneſs,

goodneſs, ſhortly to accompliſh the number of thine Elect, and to haſten thy kingdom, that we with this our brother, and all other departed in the true Faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory. Amen.

The Collect.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoever believeth, ſhall live though he die, and whoſoever liveth and believeth in him, ſhall not die eternally, who alſo taught us (by his holy Apoſtle Paul) not to be ſorry as men without hope, for them that ſleep in him: We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs, that when we ſhall depart this life, we may reſt in him, as our hope is this our brother doth, and that at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. Amen.

The Thankſgiving of women after Childe birth, commonly called, the Churching of Women.

The woman ſhall come into the Church, and there ſhall kneel down in ſome convenient place nigh unto the place where the Table ſtandeth, and the Prieſt ſtanding by her ſhall ſay theſe words, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of childbirth: ye ſhall therefore give hearty thanks unto God, and pray.

Then ſhall the Prieſt ſay this Pſalm.

Pſal. 121. I Have lifted up mine eyes unto the hils: from whence cometh my help.

My help cometh even from the Lord: which hath made heaven and earth.

He will not ſuffer thy foot to be moved: and he that keepeth thee, will not ſleep.

Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand.

So that the Sun ſhall not burn thee by day: nor the Moon by night.

The Lord ſhall preſerve thee from all evill: yea, it is even he that ſhall keep thy ſoul.

The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

Glory be to the Father, &c.

As it was in the, &c.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

Our Father which art in, &c.

And lead us not into temptation.

An. But deliver us from evil. Amen.

Pr. O Lord ſave this woman thy ſervant.

An. Which putteth her truſt in

Pr. Be thou to her a ſtrong tower.

An. From the face of her enemy.

Pr. Lord heare our prayer.

A. And let our cry come unto thee.

Let us pray.

O Almighty God, which haſt delivered this woman thy ſervant from the great pain and peril of childebirth: grant, we beſeech thee, moſt merciful Father, that ſhe thorow thy help may both faithfully live and walk in her vocation, according to thy will, in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. Amen.

The woman that cometh to give her thanks muſt offer her accuſtomed offerings: & if there be a Communion, it is convenient that ſhe receive the holy Communion.

A Commination againſt ſinners, with certain Prayers to be uſed diuers times in the year.

¶ After Morning Prayer, the people being called together by the ringing of a bell, and aſſembled in the Church, the Engliſh Letany ſhall be ſaid after the accuſtomed maner: which ended, the Prieſt ſhall go into the Pulpit, and ſay thus.

BRethren, in the Primitiue Church there was a godly diſcipline, that at the beginning of Lent ſuch perſons as were notorious ſinners, were put to open penance, and puniſhed in this world, that their ſouls might be ſaued in the day of the Lord, and that others admoniſhed by their example might be the more afraid to offend.

In the ſtead whereof, until the ſaid diſcipline may be reſtored again (which thing is much to be wiſhed) it is thought good, that at this time (in your preſence) ſhould be read the ſeuerall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeuen and twentieth Chapter of Deuteronomy, and other places of Scripture: and that ye ſhould anſwer to euery ſentence, Amen: to the intent that you being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentance, and may walk more warily in theſe dangerous dayes, fleeing from ſuch vices, for the which ye affirm with your own mouths the curſe of God to be due.

Curſed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftſman, & putteth it in a ſecret place to worſhip it.

And the people ſhall anſwer, and ſay, **Amen.**

Min. Curſed is he that curſeth his father and mother.

Anſwer. Amen.

M. Curſed is he the remoueth away the mark of his neighbours land.

Anſw. Amen.

Min. Curſed is he that maketh the blinde to go out of his way.

Anſw. Amen.

Miniſt. Curſed is he that letteth in iudgement the right of the ſtranger, of them that be fatherleſs, and of widowes.

Anſ. Amen.

Min. Curſed is he that ſmiteth his neighbour ſecretly.

Anſw. Amen.

Min. Curſed is he that lieth with his neighbours wife.

Anſ. Amen.

Mi. Curſed is he that taketh reward to ſlay the ſoule of innocent blood.

Anſw. Amen.

M. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſw. Amen.

Miniſt. Curſed are the vnmerciful, the fornicators, and adulterers, and the couetous perſons, the worſhippers of images, ſlanderers, drunkards, and extortioners.

Anſ. Amen.

M. NOw ſeeing that all they be accurſed (as the Prophet Dauid beareth witneſs) which do erre and go aſtray from the Commandments of God, let us (remembring the dreadful iudgement hanging ouer our heads, and being alwayes at hand) return vnto our Lord God with all contrition and meekneſs of heart, bewailing and lamenting our ſinful life, knowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. Pſal. 119.

For now is the ax put vnto the root of the trees, ſo that euery tree, which bringeth not forth good fruit, is hewen down, and caſt into the fire. Mat. 3.

It is a fearful thing to fall into the hands of the liuing God: he ſhall pour down rain vpon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt, this ſhall be their portion to drink. For lo, the Lord is come out of his place, to viſit the wickedneſs of ſuch as dwell vpon the earth. But Heb. 11. Pſal. 11. Eſay 26.

who

Malac. 3. who may abide the day of his coming? Who shall be able to endure
Matth. 3. when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaffe
1 Thes. 5. with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with childe, and
Rom. 2. they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners through the stubbornnes of their heart have heaped unto themselves, which despised the goodnes, patience, and long-sufferance of God, when he called them continually to
Prov. 1. repentance. Then shall they call upon me, saith the Lord, but I will not hear, they shall seek me early, but they shall not finde me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut, and too late to cry for mercy, when it is the time of
Matth. 25. Justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels.

2 Cor. 6. Therefore brethren, take we heed betime, while the day of salvation lasteth, for the night cometh when
John 9. none can work: but let us, while we have the light, believe in the light, and walk as the children of the light, that we be not cast into the utter darknes, where is weeping and gnashing of teeth. Let us not
Matth. 25. abuse the goodnes of God, which calleth us mercifully to amendment, and of his endles pity promiseth us forgivenes of that which is past, if (with a whole minde and true heart) we return unto him. For
Esay 1. though our sins be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wool.

Turn you clean, saith the Lord, from all your wickednes, and your sin shall not be your destruction.

Cast away from you all your ungodlines that ye have done, make you new hearts, and a new spirit? Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? turn you then, and ye shall live. Ezek. 18.

Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace for our sins. 1 John 2.

For he was wounded for our offences, and smitten for our wickednes. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners, assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance, if we will submit our selves unto him, and from henceforth walk in his ways, if we will take his easie yoke and light burthen upon us, to follow him in lowlines, patience, and charity, and be ordered by the governance of his holy Spirit, seeking always his glory, and serving him duely in our vocation, with thanksgiving. This if we do, Christ will deliver us from the curse of the Law, and from the extreame malediction which shall light upon them that shall be set on the left hand, and he will set us on his right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious Kingdom, unto the which he vouchsafe to bring us all, for his infinite mercy. Amen. Esay 53. Matth. 11. Matth. 25.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (where they are accustomed to say the Letany) shall say this Psalm, Miserere mei, Deus.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodnes: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickednes: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against

Againſt thee onely have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with Hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken, may rejoyce.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offering.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favorable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer yong bullocks upon thine Altar.

Glory be to the Father and to the Son, &c.

As it was in the beginning, is now, &c.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

OUr Father which art in heaven, &c.

And lead us not into temptation.

Anſwer. But deliver us from evil. Amen.

Mini. O Lord ſave thy ſervants.

Anſwer. Which put their truſt in thee.

Miniſt. Send unto them help from above.

Anſw. And evermore mightily defend them.

Miniſter. Help us, O God our Savior.

Anſwer. And for the glory of thy Names ſake deliver us: be merciful unto us ſinners, for thy Names ſake.

Miniſter. O Lord hear our prayer.

Anſwer. And let our cry come unto thee.

Miniſter.

¶ Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe which confeſs their ſins to thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, tharow Chriſt our Lord. Amen.

O Moſt mighty God and merciful Father, which haſt compaſſion of all men, and hateſt nothing that thou haſt made, which wouldeſt not the death of a ſinner, but that he ſhould rather turn from ſin, and be ſaved: mercifully forgive us our treſpaſſes, receive and comfort us, which be grieved and wearied with the burthen of our ſin. Thy property is to have mercy, to thee onely it appertaineth to forgive ſins: Spare us therefore good Lord, ſpare thy people whom thou haſt redeemed: enter not into judgement w thy ſervants, which be vile earth and miſerable ſinners: but ſo turn thine ire from us which meekly knowledge our vilenes, and truly repent us of our faults: ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TUrn thou us, O good Lord, and so shall we be turned: be favorable, O Lord, be favorable to thy people, which turn to thee in weeping, fasting, and praying: for thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us.

FINIS.

THE

PSALTER

OR

PSALMS

OF

DAVID,

After the Tranſlation of the great

BIBLE.

Pointed as they ſhall be ſung or ſaid in CHURCHES.



London, Printed by *John Bill* and *Chriſtopher Barker*, Printers to the Kings moſt Excellent Majeſty. 1660.



The PSALMS of DAVID.

Beatus vir qui non abiit. Pſal. 1. Morning prayer.

BLeſſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornfull.

2 But his delight is in the Law of the Lord: and in his Law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the waters ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look whatſoever he doth, it ſhall proſper.

5 As for the ungodly it is not ſo with them: but they are like the chaffe which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the Judgement: neither the ſinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

Quare fremuerunt gentes. Pſal. 2.

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The Kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord and againſt his Anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my King: upon my holy Hill of Sion.

7 I will preach the Law, whereof the Lord hath ſaid unto me: thou art my Son this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance: and the uttermoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and break them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye Kings: be learned ye that are Judges of the earth.

11 Serve the Lord in fear: and reſoyce unto him with reverence.

12 Kiſs the Son leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea, but a little) bleſſed are all they that put their truſt in him.

Domine, quid. Pſal. 3.

LOrd how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul: There is no help for him in his God.

3 But thou, O Lord art my defender: thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy Hill.

5 I laid me down and ſlept, and roſe up again: for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of people: that have ſet themſelves againſt me round about.

7 Up Lord, and help me, O my God: for thou ſmiteſt all mine enemies upon the cheek bone, thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleſſing is upon thy people.

Cum invocarem. Pſal. 4.

HEar me when I call, O God of my righteouſneſs: for thou haſt ſet me at liberty when I was in trouble, have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour: and have ſuch pleaſure in vanity, and ſeek after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon ỹ Lord, he will hear me.

4 Stand in awe, and ſin not: commune with your own heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſs: and put your truſt in the Lord.

6 There be many that ſay: Who will ſhew us any good?

7 Lord, lift thou up the light of thy countenance upon us.

8 Thou haſt put gladneſs in my heart: ſince the time that their corn, and wine, and oyl increaſed.

9 I will lay me down in peace, and take my rest: for it is thou Lord onely that makest me dwell in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood thirsty and deceitful man.

7 But as for me, I will come into thy house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness, for they have rebelled against thee.

12 And let all them that put their trust in thee, rejoyce: they shall ever be giving of thanks, because thou defendest them, they that love thy name shall be joyful in thee.

13 For thou Lord wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Domine, ne in furore. Psal. 6. } Evening Prayer.

O Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.

3 My soul is also sore troubled: but Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

2 Lest he devour my soul like a Lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands.

4 If I have rewarded evil unto him that dealt friendly with me: yea I have delivered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soul, and take me; yea, let him tread my life down upon the earth, and lay mine honor in the dust.

6 Stand up O Lord in thy wrath, and lift up thy self: because of the indignation of mine enemies, arise up for me in the judgement that thou hast commanded.

7 And so shall the Congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people, give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O Let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God trieth the very hearts and reins.

11 My help cometh of God: which preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient: and God is provoked every day.

13 If a man will not turn, he will whet his

his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travelleth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travel shall come upon his own head: and his wickedness shall fall upon his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and will praise the Name of the Lord the most High.

Domine, Dominus. Psal. 8.

O Lord our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider the heavens, even the works of thy fingers: the Moon and the Stars which thou hast ordained.

4 What is man that thou art mindful of him: and the son of man that thou visitest him?

5 Thou madest him lower then the Angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet.

7 All sheep and oxen: yea, and the beasts of the field.

8 The fowls of the air, and the fishes of the Sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governor: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9. Morning prayer.

I Will give thanks unto thee O Lord with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the Throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy name will put their trust in thee: for thou Lord hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Ut quid, Domine. Psal. 10.

WHy standest thou so far off (O Lord:) and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grievous: thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodlines and vanity.

8 He sitteth lurking in the thievish corners of the streets, and privily in his lurking dens doth he murther the innocent: his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hand of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise (O Lord God) and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God, carest not for it?

15 Surely thou hast seen it: for thou beholdest ungodlines and wrong.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee, for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodlines, and thou shalt finde none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say ye then to my soul, that she should flie as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickednes, doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimston, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousnes: his countenance will behold the thing that is just.

Salvum me fac. Psal. 12. } { Evening Prayer.

HElp me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbor: they do but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitful lips, and the tongue that speaketh proud things.

4 Which have said, With our tongue we will prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor.

6 I will up (saith the Lord:) and will help every one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: even as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Usquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for ever: how long wilt thou hide thy face from me?

2 How

2 How long shall I seek counsel in my soul; and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most highest.

Dixit insipiens. Psal. 14.

THe fool hath said in his heart: there is no God.

2 They are corrupt, and become abominable in their doings: there is not one that doth good (no not one.)

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known; there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread?

9 And call not upon the Lord, there were they brought in great fear (even where no fear was:) for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion: when the Lord turneth the captivity of his people, then shall Jacob rejoyce, and Israel shall be glad.

Dominus quis habitabit. Psal. 15. { Morning prayer.

LOrd, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue; nor done evil to his neighbor: and hath not slandered his neighbor.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbor, and disappointeth him not: though it were to his own hinderance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

Conserva me. Psal. 16.

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the Saints that are in the earth: and upon such as excel in vertue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi

Exaudi, Domine, justitiam. Psal. 17.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night season, thou hast tried me, and shalt finde no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of my lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me, under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men (I say) and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Diligam te. Psal. 18. } { Evening prayer.

I Will love thee (O Lord) my strength, the Lord is my stony rock and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubims and did flie: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him, with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones and coals of fire:

13 The Lord also thundred out of heaven, and the Highest gave his thunder: hail-stones and coals of fire.

14 He sent out his arrows and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered: at thy chiding, O Lord, at the blasting of the breath of thy displeasure.

16 He shall send down from the high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them that hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a

Place

place of liberty: he brought me forth, even because he had a favor unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands, shall he recompence me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his Laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy, thou shalt be holy: and with the perfect man, thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity; and shalt bring down the high looks of the proud.

28 Thou shalt also light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God, I shall leap over the wall.

30 The way of God, is an undefiled way, the word of the Lord also is tried in the fire: he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me up on high.

34 He teacheth my hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battel: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 Assoon as they hear of me, they obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my (cruel) enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee (O Lord) among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving kindness unto David his Anointed and to his seed for evermore.

Cœli enarrant. Psal. 19. } { Morning prayer.

THe heavens declare the glory of God: and the firmament sheweth his handy work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a gyant to run his course.

6 It goeth forth from the uttermost part

part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then honey and the honey comb.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

The Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy minde.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed: and will hear him from his holy heaven, even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are risen and stand upright.

9 Save Lord, and hear us, O King of heaven; when we call upon thee.

Domine in virtute. Psal. 21.

The king shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honor is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord: and in the mercy of the most highest, he shall not miscary.

8 All thine enemies shall feel thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine own strength: so will we sing and praise thy power.

Deus Deus meus. Psal. 22. { Evening prayer.

My God, my God (look upon me) why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didest deliver them.

5 They

5 They called upon thee and were holpen: they put their trust in thee and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying.

8 He trusted in God that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb: thou wast my hope when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God, even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and roaring Lion.

14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a pot-sheard, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me: and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the Lions mouth: thou hast heard me also from among the horns of the Unicorns.

22 I will declare thy Name unto my brethren: in the midst of the Congregation will I praise thee.

23 O praise the Lord ye that fear him: magnifie him all ye of the seed of Jacob, and fear him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor, he hath not hid his face from him: but when he called unto him, he heard him.

25 My praise is of thee in the great Congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat and be satisfied: they that seek after the Lord, shall praise him, your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickned his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear none evil: for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me, against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house the Lord for ever.

Domini est terra. Psal. 24. Morning prayer.

THe earth is the Lords and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the Seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up

his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall recieve the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the king of glory? it is the Lord ſtrong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the king of glory.

Ad te Domine. Pſal. 25.

UNto thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded: neither let mine enemies triumph over me.

2 For all they that hope in thee, ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe, ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation, in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneſs which hath been ever of old.

6 O remember not the ſins and offences of my youth: but according to thy mercy think thou upon me (O Lord) for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that be meek ſhall he guide in judgement: and ſuch as be gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth: unto ſuch as keep his Covenant and his Teſtimonies.

10 For thy Names ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his Covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate and in miſery.

16 The ſorrows of my heart are inlarged: O bring thou me out of my troubles.

17 Look upon mine adverſity and miſery: and forgive all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me: for mine hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

Judica me Domine. Pſal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving kindneſs is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

5 I have hated the Congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord: and ſo will I go unto thine Altar.

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the blood-thirſty.

10 In whoſe hands is wickedneſs: and their right hands are full of gifts.

11 But as for me, I will walk innocently: O Lord, deliver me, and be merciful unto me.

12 My foot ſtandeth right: I will praiſe the Lord in the Congregations.

Dominus

Dominus illuminatio. Psal. 27. } { Evening Prayer.

THe Lord is my light and my salvation, whom then shall I fear: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (even mine enemies and my foes) came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his Temple.

5 For in the time of trouble he shall hide me, in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succor: leave me not, neither forsake me, O God of my salvation.

12 When my Father and my Mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leisure: be strong and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

UNto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the Mercy-seat of thy holy Temple.

3 O pluck me not away (neither destroy me) with the ungodly and wicked doers: which speak friendly to their neighbors, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Afferte Domino. Psal. 29.

BRing unto the Lord (O ye mighty) bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honor due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar-trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a calf: Libanus also and Syrion like a young Unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the

Hindes to bring forth young, and discovereth the thick bushes: in his Temple doth every man speak of his honor.

9 The Lord sitteth above the waterflood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Exaltabo te Domine. Psal. 30. { Morning Prayer.

I Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord, my God, I cryed unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord (O ye Saints of his:) and give thanks to him for a remembrance of his holiness.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou Lord of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face (from me:) and I was troubled.

8 Then cryed I unto thee, O Lord: and gate me unto my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

In te Domine speravi. Psal. 31.

IN thee, O Lord, have I put my trust, let me never be put to confusion: deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and the house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoyce in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness, yea, my soul, and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thine hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despightfully speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men.

22 Thou shalt hide them privily by thine own presence, from the provoking

of

of all men: thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cryed unto thee.

26 O love the Lord, all ye his Saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32. } { Evening Prayer.

BLessed is he whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly, make his prayer unto thee in a time when thou mayest be found: but in the great water floods they shal not come nigh him

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be holden with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye that are true of heart.

Exultate justi. Psal. 33.

REjoyce in the Lord O ye righteous: for it becommeth well the just to be thankful.

2 Praise the Lord with harp: sing Psalms unto him with the Lute and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily (unto him) with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness and judgement: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the Sea together, as it were upon an heap: and layeth up the deep as in a treasure house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling, he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no King that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 An horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their souls from death: and to feed them in the time of dearth.

19 Our

19 Our ſoul hath patiently tarried for the Lord: for he is our help and our ſhield.

20 For our heart ſhall rejoyce in him: becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs (O Lord) be upon us: like as we do put our truſt in thee.

Benedicam Domino. Pſal. 34.

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt of the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightned: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that be his Saints: for they that fear him lack nothing.

10 The lions do lack, and ſuffer hunger: but they which ſeek the Lord, ſhall want no maner of thing that is good.

11 Come ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that luſteth to live, and would fain ſee good days: keep thy tongue from evil, and thy lips that they ſpeak no guile.

13 Eſchew evil, and do good: ſeek peace, and enſue it.

14 The eyes of the Lord are over the righteous: and his ears are open unto their prayer.

15 The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

17 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as of be an humble ſpirit.

18 Great are the troubles of the righteous: but the Lord delivereth him out of all.

19 He keepeth all his bones: ſo that not one of them is broken.

20 But miſfortune ſhall ſlay the ungodly: and they that hate the righteous ſhall be deſolate.

21 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him ſhall not be deſtitute.

Judica me Domine. Pſal. 35. { Morning Prayer.

PLead thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded and put to ſhame, that ſeek after my ſoul: let them be turned back and brought to confuſion that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the Angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery: and let the Angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf: that he may fall into his own miſchief.

9 And my ſoul be joyful in the Lord: it ſhall rejoyce in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, which deliverеſt the poor from him that is too ſtrong for him: yea, the poor, and him that is in miſery, from him that ſpoileth him?

11 False witneſs did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting: and my prayer ſhall turn into mine own boſom.

14 I behaved my ſelf as though it had been my friend or my brother: I went heavily

heavily as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered them together: yea, the very abiects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities, which they bring on me, and my darling from the Lions.

18 So will I give thee thanks in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord, my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord which hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Dixit injustus. Psal. 36.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight; untill his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy (O Lord) reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy Judgements are like the great deep.

7 Thou Lord, shalt save both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen (all) that work wickedness: they are cast down, and shall not be able to stand.

Noli æmulari. ℣ ℟ Evening
Psal. 73. ℟ ℣ prayer.

FRet not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as be of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the dayes of dearth they shall have enough.

20 As for the ungodly they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoak shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as be blessed of God, shall possess the land: and they that be cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The righteous shall be punished: as for the seed of the ungodly it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay tree.

37 And I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Domine ne in furore. Pſal. 38. } Morning prayer.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thine heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh because of thy displeasure: neither is there any rest in my bones by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burden too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have roared for the very disquietnes of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickednes, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, which doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they (even mine enemies) should not triumph over me: for when my foot slipt, they rejoyced greatly against me.

17 And I truly am set in the plague: and my heavines is ever in my sight.

18 For I will confes my wickednes: and be sorry for my sin.

19 But mine enemies live and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me: O Lord God of my salvation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth (as it were with a bridle:) while the ungodly is in my sight.

3 I held my tongue and spake nothing: I kept silence, yea, even from good words, but it was pain and griefe to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the meanes of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. 40.

I Waited patiently for the Lord: and he enclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wondrous works which thou hast done: like as be also thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them and speak of them: they should be more then I am able to express.

8 Sacrifice and meat offerings thou wouldest not have: but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin

hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea thy law is within my heart.

11 I have declared thy righteousness in the great Congregation: lo, I will not refrain my lips O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talking hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great Congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are moe in number then the hairs of my head, and mine heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste (O Lord) to help me.

17 Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward and put to rebuke that wish me evil.

18 Let them be desolate and rewarded with shame, that say unto me: Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee: and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Pſal. 41. Evening prayer.

BLessed is he that considereth the poor (and needy:) the Lord shall deliver him in the time of trouble.

2 The Lord preserve him and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish.

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted: which did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the heart desireth the water brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiving: among such as keep holy day.

6 Why art thou so full of heaviness (O my soul:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the day time: and in the night season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him which is the help of my countenance, and my God.

Judica me, Deus. Psal. 43.

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me to thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou so heavy, O my soul; and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus auribus. Psal. 44. } Morning Prayer.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King (O God:) send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us, spoil our goods.

12 Thou lettest us to be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me.

17 For the voice of the slanderer and blasphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy Covenant.

19 Our heart is not turned back: neither our steps gone out of thy way.

20 No not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

Eructavit cor meum. Psal. 45.

My heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honor: ride on, because of the word of truth, of meekness, and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the Kings enemies.

7 Thy Seat (O God,) endureth for ever: the Scepter of thy Kingdom is a right Scepter.

8 Thou hast loved righteousness, and hated iniquity: wherefore God (even thy God) hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Cassia out of the ivory palaces: whereby they have made thee glad.

10 Kings daughters were among thy honorable women: upon thy right hand did stand the Queen in a vesture of gold (wrought about with divers colors.)

11 Hearken (O daughter) and consider, encline thine ear: forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplications before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers, thou shalt have children: whom thou mayest make Princes in all lands.

18 I will remember thy Name from one generation unto another: therefore shall the people give thanks unto thee world without end.

Deus noster refugium. Psal. 46.

God is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado: and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47. } { Evening. Prayer.

O Clap your hands together (all ye people:) O sing unto God with the voice of melody.

2 For the Lord is high and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob whom he loved.

5 God is gone up with a merry noise: & the Lord with the sound of the trump.

6 O sing praises, sing praises unto (our) God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The

9 The Princes of the people are joyned unto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north side lieth the City of the great King, God is well known in her palaces as a sure refuge.

3 For lo, the Kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonied, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness (O God:) in the midst of thy Temple.

9 O God, according unto thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughters of Juda be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

Audite hæc omnes. Psal. 49.

O Hear ye this all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: & my heart shall muse of understanding.

4 I will encline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him.

8 For it cost more to redeem their souls: so that he must let that alone for ever.

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die and perish together, as well as the ignorant and foolish: and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honor: seeing he may be compared unto the beasts that perish, this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have dominion over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honor hath no understanding: but is compared unto the beasts that perish.

Deus deorum. Psal. 50. } Morning Prayer.

THe Lord, even the most mighty God hath spoken: and called the world from the rising up of the sun unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel, for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alwayes before me.

9 I will take no bullock out of thine house: nor he-goats out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungry I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my Laws, and takest my Covenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God, lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoreth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart (O God:) and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and a contrite heart (O God) shalt thou not despise.

18 O be favorable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine Altar,

Quid gloriaris. Psal. 52.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief?

2 Whereas the goodness of God: endureth yet daily.

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more then goodness: and to talk of lies more then righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthned himself in his wickedness.

9 As for me, I am like a green Olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee, for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Dixit insipiens. Psal. 53. } Evening prayer.

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without understanding that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee: thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: oh that the Lord would deliver his people out of captivity.

8 Then should Jacob rejoyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants (which have not God before their eyes) seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name (O Lord:) because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi Deus. Psal. 55.

HEar my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer & am vexed.

3 The enemy cryeth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flie away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues (O Lord) and divide them: for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonor: for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me: for then (peradventure) I would have hid my self from him.

14 But it was even thou my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked

walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battel that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having war in his heart: his words were smoother then oil, and yet be they very swords.

23 O cast thy burthen upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56. } Morning Prayer.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness? thou (O God) in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee (O God) will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Miserere mei Deus. Psal 57.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge until this tyranny be overpast.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men (that are set on fire:) whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up my glory, awake lute and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Psal. 58.

ARe your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward even from

from their mothers womb: assoon as they be born they go astray and speak lies.

4 They are as venemous as the poison of a serpent: even like the deaf adder that stoppeth her ears.

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth (O God) in their mouth, smite the jaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is reward for the righteous: doubtless there is a God that judgeth the earth.

Eripe me de inimicis. Psal. 59. Evening prayer.

DEliver me from mine enemies (O God:) defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault; arise thou therefore to help me, and behold.

5 Stand up (O Lord God of hosts) thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee (O my strength) will I sing: for thou, O God, art my refuge, and my merciful God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast us out, and scattered us abroad: thou also hast been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Judah is my law-giver.

8 Moab is my wash-pot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast thou not cast us out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of men.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi Deus. Psal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call unto thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher then I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the king a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Nonne Deo. ℣ ℟ Morning
Psal. 62. ℟ ℣ prayer.

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He is verily my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out, whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway (ye people) pour out your hearts before him, for God is our hope.

9 As for the children of men they are but vain: the children of men are deceitful upon the weights: they are altogether lighter then vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once and twice: I have also heard the same, that power belongeth unto God.

12 And that thou Lord art merciful: for thou rewardest every man according to his work.

Deus, Deus meus. Psal. 63.

O God, thou art my God, early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better then the life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness, when my mouth praiseth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the king shall rejoyce in God, all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

Exaudi Deus. Psal. 64.

HEar my voice, O God in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They courage themselves in mischief: and commune among themselves, how they may lay snares, and say that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among them-

themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Te decet hymnus. Evening prayer.
Psal. 65.

THou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou chooselt, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Which in his strength setteth fast the mountains: and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waves, and the madness of his people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning & evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shal stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal. 66.

O Be joyful in God all ye lands: sing praises unto the honor of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither and behold the works of God, how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot, there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 Which holdeth our soul in life: and suffereth not our feet to slip.

9 For thou (O God) hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidst trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into my house with burnt-offerings: and I will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with my heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon

earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

Exurgat Deus. Psal. 68. Morning prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoyce before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens, as it were upon a horse, praise him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captivity: but letteth the runnagates continue in scarcenes.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernes.

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God: which is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnes prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan: so is Gods hill: even an high hill as the hill of Basan

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God which helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy Temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among the beasts of the people, (so that they humbly bring pieces of silver:) and when he hath scattered the people that delight in war.

31 Then

31 Then shall the princes come out of Egypt: the Moryans land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.

33 Which sitteth in the heavens over all from the beginning; lo, he doth send out his voice; yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God wonderful art thou in thy holy places: even the God of Israel he will give strength and power unto his people. Blessed be God.

Salvum me fac. Psal. 69. } Evening Prayer.

SAve me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me, for waiting so long upon my God.

4 They that hate me without a cause, are moe then the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I payed them the things that I never took: God thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thy house hath even eaten me: and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastned my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee; in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: oh let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: oh haste thee and hear me.

19 Draw nigh unto my soul, and save it: oh deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame and my dishonor: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of wickedness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal: and let the things (that should have been for their wealth) be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bow down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitations be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me when I am poor and in heaviness: thy help (O God) shall lift me up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullock that hath horns and hoofs.

33 The humble shall consider this: and be glad: seek ye after God, and your soul shall live.

34 For

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his name shall dwell therein.

Deus in adjutorium. Psal. 70.

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion that wish me evil.

3 Let them (for their reward) be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyfull and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor, and in misery: haste thee unto me (O God)

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

In te Domine, speravi. } } Morning
Psal. 71. } } prayer.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness, incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be alway of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: (that I may sing of thy glory) and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness onely.

15 Thou O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me: and yet didst thou turn and refresh me: yea, and brought est me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness (O God) playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

Deus judicium. Psal. 72.

GIve the king thy judgements (O God:) and thy righteousness unto the kings son.

2 Then shall he judge the people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They

5 They shall fear thee as long as the Sun and Moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favorable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever, his Name shall remain under the Sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doth wondrous things.

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Quam bonus Israel. } Evening
Psal. 73. } Prayer.

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no mis-fortune like other folk: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride, and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most Highest.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush (say they) how should God perceive it: is there knowledge in the most Highest?

12 Lo these are the ungodly: these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain: and washed my hands in innocency.

13 All the day long have I been punished: and chastned every morning.

14 Yea, and I had almost said even as they: but lo, then should I have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Until I went into the sanctuary of God: then understood I the end of these men.

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearful end?

19 Yea even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I and ignorant: even as it were a beast before thee.

22 Nevertheless, I am always by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish:

perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God, and to speak of all thy works: in the gates of the daughter of Sion.)

Ut quid Deus. Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy Congregation: whom thou hast purchased and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy Sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners, for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes & hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling place of thy Name even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among us that understandeth any more.

11 O God, how long shall the adversary do this dishonor: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosom, to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou didst divide the Sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sun.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people have blasphemed thy Name.

20 O deliver not the soul of thy Turtle dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 Oh let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

Confitebimur tibi. Psal. 75. } Morning prayer.

Unto thee (O God) do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the Congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the East, nor from the West: nor yet from the South.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judea, Psal. 76.

In Jury is God known: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword and the battel.

4 Thou

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men (whose hands were mighty) have found nothing.

6 At thy rebuke, (O God of Jacob:) both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry.

8 Thou didst cause thy Judgement to be heard from heaven: the earth trembled and was still.

9 When God arose to Judgement: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that be round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of Princes: and is wonderful among the Kings of the earth.

Voce mea ad dominum. Psal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran and ceased not, in the night season my soul refused comfort.

3 When I am in heaviness I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind, thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob & Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Attendite, populi. } { Evening
Psal. 78. } { prayer.

HEar my Law, O my people: encline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we have heard and known: and such as our fathers have told us.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a Covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children.

6 That their posterity might know it: and the children which were yet unborn.

7 To the intent that when they came up: they might shew their children ẏ same

8 That they might put their trust in God: and not to forget the works of God, but to keep his Commandments.

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaved not stedfastly unto God.

10 Like as the children of Ephraim: which being harnessed and carrying bows, turned themselves back in the day of battel.

11 They kept not the Covenant of God: and would not walk in his Law.

12 But forgat what he had done: and

the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He divided the Sea, and let them go through: he made the waters to stand on a heap.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel.

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He caused the East wind to blow under heaven: and through his power he brought in the South-west wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Covenant.

38 But he was so merciful that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the Caterpillar: and their labor unto the Grashopper.

48 He destroyed their vines with hailstones: and their Mulberry-trees with the frost.

49 He smote their cattel also with hailstones: and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them

them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most High God: and kept not his testimonies.

58 But turned their backs, and fell away like their fore-fathers: starting aside like a broken bowe.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: & like a gyant refreshed with wine.

67 He smote his enemies in the hinder parts: & put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ews great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79. { Morning Prayer.

O God the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy Saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbors have blasphemed thee: reward thou them (O Lord) sevenfold into their bosom.

14 So we that be thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEar, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Ma-

nasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wilde boar out of the wood doth root it up: and the wilde beasts of the field devour it.

14 Turn thee again thou God of hosts, look down from heaven: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily unto God our strength: make a chearful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp, with the lute.

3 Blow up the trumpet in the new moon: even in the time appointed, and upon our solemn feast day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, & had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lust: and let them follow their own imaginations.

14 O that my people would have hearkned unto me: for if Israel had walked in my ways.

15 I should soon have put down their enemies: and turned mine hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour: and with honey out of the stony rock should I have satisfied thee.

Deus stetit. Psal. 82. } Evening prayer.

GOd standeth in the congregation of princes: he is a Judge among gods.

2 How long will ye give wrong judgement: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as be in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth be out of course

6 I have

6 I have ſaid, Ye are gods: and ye all are children of the moſt Higheſt.

7 But ye ſhall die like men: and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth: for thou ſhalt take all the heathen to thine inheritance.

Deus quis ſimilis. Pſal. 83.

HOld not thy tongue O God, keep not ſtill ſilence: refrain not thy ſelf, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people: and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent: and are confederate againſt thee.

6 The tabernacles of the Edomites, and the Iſmaelites: the Moabites and Hagarens.

7 Gebal and Ammon, and Amalech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joyned unto them: and have holpen the children of Lot.

9 But do thou to them as unto the Midianites: unto Siſera, and unto Jabin, at the brook of Kiſon.

10 Which periſhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which ſay, Let us take to our ſelves: the houſes of God in poſſeſſion.

13 O my God, make them like unto a wheel: and as the ſtubble before the wind.

14 Like as the fire that burneth up the wood: and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt: and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord, that they may ſeek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to ſhame and periſh.

18 And they ſhall know that thou, (whoſe Name is Jehovah:) art onely the moſt Higheſt over all the earth.

Quam dilecta! Pſal. 84.

O How amiable are thy dwellings: thou Lord of hoſts!

2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoyce in the living God.

3 Yea the ſparrow hath found her an houſe, and the ſwallow a neſt where ſhe may lay her young: even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy ways.

6 Which going through the vale of miſery, uſe it for a well: and the pools are filled with water.

7 They will go from ſtrength to ſtrength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hoſts, hear my prayer: hearken O God of Jacob.

9 Behold, O God, our defender: and look upon the face of thine Anointed.

10 For one day in thy courts: is better then a thouſand.

11 I had rather be a door-keeper in the houſe of my God: then to dwell in the tents of ungodlineſs.

12 For the Lord God is a light and defence: the Lord will give grace and worſhip, and no good thing ſhall he withhold from them that live a godly life.

13 O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

Benedixiſti, Domine. Pſal. 85.

LOrd thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.

2 Thou haſt forgiven the offence of thy people: and covered all their ſins.

3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelf from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger ceaſe from us.

5 Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

9 For his ſalvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Inclina, Domine. } { Morning
Psal.86. } { Prayer.

BOw down thine ear, O Lord, & hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee (O Lord) do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of mine humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee (O Lord:) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way (O Lord) and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some good token upon me for good, that they which hate me, may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamenta ejus. Psal.87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Moorians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it, when he writeth up the people: that he was born there.

7 The singers also and trumpetters shall be rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal.88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, encline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that be wounded and lie in the grave: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched out mine hands unto thee

10 Doest thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindness be shewed in the grave? or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord,

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: (even from my youth up) thy terrours have I suffered with a troubled minde.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. } { Evening
Psal. 89. } { Prayer.

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth, from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a Covenant with my chosen: I have sworn unto David my servant.

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the Saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the Gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the Councel of the Saints: and to be had in reverence of all them that are about him

9 O Lord God of hosts, who is like unto thee: thy truth (most mighty Lord) is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity is the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people (O Lord) that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometimes in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oil have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I shall smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher then the kings of the earth.

29 My mercy will I keep for him for evermore: and my Covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my Law: and walk not in my judgements.

32 If they break my Statutes, and keep not my Commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 My Covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the Moon: and as the faithful witness in heaven.

37 But thou hast abhorred & forsaken thine anointed: and art displeased at him

38 Thou hast broken the Covenant of thy servant: and cast his crown to the ground.

39 Thou

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a rebuke to his neighbors.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battel.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortned: and covered him with dishonor.

45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses: which thou sweerest unto David in thy truth?

49 Remember (Lord) the rebuke that thy servants have: and how I do bear in my bosome the rebukes of many people.

50 Wherewith thine enemies have blaspheмed thee, and slandered the footsteps of thine anointed: praised be the Lord for evermore. Amen, Amen.

Domine, refugium. Psal. 90. } Morning Prayer.

LOrd, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth & the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 Assoon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the sight of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labor and sorrow, so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again (O Lord) at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Qui habitat. Psal. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noysome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the Lion and Adder: the young Lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore shall I deliver him: I shall set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble, I will deliver him, and bring him to honor.

16 With long life will I satisfie him: and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest.

2 To tell of thy loving kindness early in the morning: and of thy truth in the night season.

3 Upon an instrument of ten strings, and upon the Lute: upon a loud instrument, and upon the Harp.

4 For thou Lord hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever, but thou Lord art the most Highest for evermore.

8 For lo, thine enemies (O Lord) lo, thine enemies, shall perish: and all the workers of wickedness shall be destroyed

9 But mine horn shall be exalted like the horn of an Unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that rise up against me.

11 The righteous shall flourish like a Palm-tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

Dominus regnavit. Evening Prayer.

Psal. 93.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen (O Lord) the floods have lift up their voice: the floods lift up their waves.

5 The waves of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy Testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Deus ultionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy self.

2 Arise thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy law.

13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance.

15 Until righteousness turn again unto judgement: all such as be true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed: but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95. Morning Prayer.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship, and fall down: and kneel before the Lord our Maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheep of his hands.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my ways.

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe unto the Lord (O ye kindreds of the people) ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in aw of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast, that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnavit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness, and judgement are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain

vain gods: worship him all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his Saints, he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyfull gladness for such as be true hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Cantate Domino. Psal. 98. } Evening Prayer.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all ye lands: sing, rejoyce, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a Psalm of thanksgiving.

7 With Trumpets also and Shawms: O shew your selves joyfull before the Lord the King.

8 Let the sea make a noise and all that therein is: the round world and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

Dominus regnavit. Psal. 99.

THe Lord is King, be the people never so unpatient: he sitteth between the Cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The Kings power loveth judgement, thou hast prepared equity: thou hast executed judgement and righteousness in Jacob.

5 O magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gave them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill, for the Lord our God is holy.

Jubilate Deo. Pfal. 100.

O Be joyful in the Lord (all ye lands:) serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his Courts with praise: be thankfull unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Misericordiam & judicium. Pfal. 101.

MY song shall be of Mercy and Judgement: unto thee, O Lord will I sing.

2 O Let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandreth his neighbour: him will I destroy.

7 Whoso hath also a proud look, and high stomack: I will not suffer him.

8 Mine eyes look unto such as be faithfull in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies

shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Domine, exaudi. Psal. 102. ℣ Morning ℟ prayer.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: encline thine ears unto me when I call, O hear me, and that right soon.

3 For my dayes are consumed away like smoak: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a Pelicane in the wilderness: and like an Owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the houss top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty.

16 When the Lord shall build up Sion: and when his glory shall appear.

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heaven did the Lord behold the earth.

20 That he might hear the mournings of such as be in captivity: and deliver the children appointed unto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem.

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortned my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits.

3 Which forgiveth all thy sin: and healeth all thine infirmities.

4 Which saveth thy life from destruction: and crowneth thee with mercy and loving kindness.

5 Which satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickedness.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the East is from the West: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For assoon as the winde goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children.

18 Even upon such as keep his Covenant: and think upon his Commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye Angels of his, ye that excel in strength: ye that fulfil his Commandment, and hearken unto the voice of his words.

21 O praise the Lord all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Benedic, anima mea. } Evening
Psal. 104. } Prayer.

PRaise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with Majesty and honor.

2 Thou deckest thy self with light, as it were with a garment: and spreadest out the heavens like a curtain.

3 Which layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the winde.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass: neither turn again to cover the earth.

10 He sendeth his springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wilde asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a chearful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the Firtrees are a dwelling for the Stork.

18 The high hills are a refuge for the wilde goats: and so are the stony rocks for the conies.

19 He appointed the Moon for certain seasons: and the Sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forrest do move.

21 The lions roaring after their prey: do seek their meat at God.

22 The Sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labor: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide Sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Confitemini Domino. Psal. 105. } Morning prayer.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgements of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindful of his Covenant and promise: that he made to a thousand generations.

9 Even the Covenant that he made with Abraham: and the oath that he sware unto Isaac.

10 And appointed the same unto Jacob for a Law: and to Israel for an everlasting Testament.

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdom to another people.

14 He suffered no man to do them wrong: but reproved even Kings for their sakes.

15 Touch not mine anointed: and do my Prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph which was sold to be a bond-servant.

18 Whose feet they hurt in the stocks: the iron entred into his soul.

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might inform his princes after his will: and teach his Senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and figtrees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillars innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver

silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in dry places.

41 For why? he remembred his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness.

43 And gave them the lands of the heathen: and they took the labors of the people in possession.

44 That they might keep his Statutes: and observe his Laws.

Confitemini Domino. Psal. 106. Evening prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgement: and do righteousness.

4 Remember me, O Lord, according to the favor that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the Sea, even at the red Sea.

8 Nevertheless, he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the red Sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgat his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a Calf in Horeb: and worshipped the molten Image.

20 Thus they turned their glory: into the similitude of a Calf that eateth hay.

21 And they forgat God their Savior: which had done so great things in Egypt.

22 Wondrous works in the land of Ham: and fearful things by the red sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness.

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joyned themselves unto Baal-Peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 So

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and daughters unto devils.

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his Covenant, and pitied them according unto the multitude of his mercies: yea, he made all those that had led them away captive to pity them.

45 Deliver us (O Lord our God) and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107. } { Morning Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the East and from the West: from the North, and from the South.

4 They went astray in the wilderness out of the way: and found no city to dwell in.

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the word of the Lord: and lightly regarded the counsel of the most High.

12 He also brought down their heart through heaviness: they fell down, and there was none to help them up.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorred all manner of meat: and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness.

23 They that go down to the sea in ships: and occupy their business in great waters.

24 These men see the works of the Lord: and his wonders in the deep.

25 For

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they be at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wilderness: and dryeth up the water springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sowe their land, and plant Vineyards: to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

39 And again, when they are minished and brought lowe: through oppression, through any plague or trouble.

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness.

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise, will ponder these things: and they shall understand the loving kindness of the Lord.

Paratum cor meum. Psal. 108. } Evening prayer.

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake thou Lute and Harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my Law-giver, Moab is my washpot: over Edom will I cast out my shoo, upon the Philistines will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, and the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler

er over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him becondemned: and let his prayer be turned into sin.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pitty him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a rebuke unto them: they that look ed upon me, shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me, but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

Dixit Dominus. Psal. 110 } { Morning Prayer.

THe Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy foot-stool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware and will not repent: Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even Kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. Psal. 111.

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the Congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear

fear him: he shall ever be mindful of his Covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his Commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his Covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in an everlasting remembrance.

7 He will not be afraid for any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever, his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the Sun, unto the going down of the same.

4 The Lord is high above all Heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire.

7 That he may set him with the Princes: even with the Princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

In exitu Israel. Psal. 114. } Evening Prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driven back.

4 The mountaines skipped like Rams: and the little hills like young sheep.

5 What aileth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driven back?

6 Ye mountains that ye skipped like Rams: and ye little hills like young sheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rock into a standing water: and the flint stone into a springing well.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the Heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouthes, and speak not: eyes have they, and see not.

6 They have ears, and hear not: noses have they, and smell not.

7 They have hands, and handle not, feet have they, and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou

in the Lord: heis their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall encrease you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord, neither all they that go down unto the silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Dilexi quoniam. Psal. 116. } Morning prayer.

I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath enclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gate hold upon me.

4 I shall finde trouble and heavinesse, and I shall call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is mercifull.

6 The Lord preserveth the simple: I was in misery and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are lyars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord, is the death of his Saints.

14 Behold (O Lord) how that I am thy servant: I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all ye Nations.

2 For his mercifull kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All Nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in (I say) on every side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct even as the fire among the thorns: for in the Name of the Lord will I destroy them.

13 Thou

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.
14 The Lord is my strength and my song: and is become my salvation.
15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.
16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.
17 I will not die, but live: and declare the works of the Lord.
18 The Lord hath chastned and corrected me: but he hath not given me over unto death.
19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will thank thee, for thou hast heard me: and art become my salvation.
22 The same stone which the builders refused: is become the head stone in the corner.
23 This is the Lords doing: and it is marvellous in our eyes.
24 This is the day which the Lord hath made: we will rejoyce and be glad in it.
25 Help me now, O Lord: O Lord, send us now prosperity.
26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that be of the house of the Lord.
27 God is the Lord which hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the Altar.
28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.
29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. Psal. 119. } Evening prayer.

BLessed are those that are undefiled in the way: and walk in the law of the Lord.
2 Blessed are they that keep his testimonies: and seek him with their whole heart.
3 For they which do no wickedness: walk in his ways.
4 Thou hast charged: that we shall diligently keep thy Commandments.
5 O that my ways were made so direct: that I might keep thy Statutes.
6 So shall I not be confounded: while I have respect unto all thy Commandments.
7 I will thank thee with an unfained heart: when I shall have learned the Judgements of thy righteousness.
8 I will keep thy Ceremonies: O forsake me not utterly.

In quo corriget.

WHere withal shall a young man cleanse his way: even by ruling himself after thy word.
2 With my whole heart have I sought thee: O let me not go wrong out of thy Commandments.
3 Thy words have I hid within my heart: that I should not sin against thee.
4 Blessed art thou, O Lord: O teach me thy Statutes.
5 With my lips have I been telling of all the Judgements of thy mouth.
6 I have had as great delight in the way of thy Testimonies: as in all manner of riches.
7 I will talk of thy Commandments: and have respect unto thy ways.
8 My delight shall be in thy Statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.
2 Open thou mine eyes: that I may see the wondrous things of thy Law.
3 I am a stranger upon earth: O hide not thy Commandments from me.
4 My soul breaketh out for the very fervent desire: that it hath alway unto thy Judgements.
5 Thou hast rebuked the proud: and cursed are they that do erre from thy Commandments.
6 O turn from me shame and rebuke: for I have kept thy testimonies.
7 Princes also did sit and speak against me: but thy servant is occupied in thy Statutes.
8 For thy Testimonies are my delight: and my counsellers.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.
2 I have knowledged my ways, and thou heardest me: O teach me thy Statutes.
3 Make me to understand the way of thy Commandments: and so shall I talk of thy wondrous works.
4 My soul melteth away for very heavinesse:

vineſs: comfort thou me according unto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy Law.

6 I have choſen the way of truth: and thy Judgements have I laid before me.

7 I have ſticken unto thy Teſtimonies: O Lord, confound me not.

8 I will run the way of thy Commandments: when thou haſt ſet my heart at liberty.

Legem pone. } { Morning prayer.

TEach me, O Lord, the way of thy Statutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy Law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy Commandments: for therein is my deſire.

4 Encline mine heart unto thy Teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy Commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LEt thy loving mercy come alſo unto me, O Lord: even thy ſalvation according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So ſhall I alway keep thy Law: yea for ever and ever.

5 And I will walk at liberty: for I ſeek thy Commandments.

6 I will ſpeak of thy Teſtimonies alſo even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy Commandments: which I have loved.

8 My hands alſo will I lift up unto thy Comandments which I have loved: and my ſtudy ſhall be in thy Statutes.

Memor eſto verbi tui.

OThink upon thy ſervant as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy Law.

4 For I remembred thine everlaſting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy Law.

6 Thy Statutes have been my ſongs in the houſe of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night ſeaſon: and have kept thy Law.

8 This I had: becauſe I kept thy Commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promiſed to keep thy Law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.

2 I called mine own ways to remembrance: and turned my feet unto thy Temonies.

4 I made haſte, and prolonged not the time: to keep thy Commandments.

5 The congregation of the ungodly have robbed me: but I have not forgotten thy Law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgements.

7 I am a companion of all them that fear thee: and keep thy Commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem feciſti.

OLord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy Statutes.

5 The proud have imagined a lie againſt me: but I will keep thy Commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy Law.

7 It

7 It is good for me that I have been in trouble: that I may learn thy Statutes.

8 The Law of thy mouth is dearer unto me: then thousands of gold & silver.

Manus tuæ fecerunt me. Evening prayer.

THy hands have made me, and fashioned me: O give me understanding, that I may learn thy Commandments.

2 They that fear thee, will be glad when they see me: because I have put my trust in thy word.

3 I know (O Lord) that thy Judgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me that I may live: for thy Law is my delight.

6 Let the proud be confounded: for they go wickedly about to destroy me: but I will be occupied in thy Commandments.

7 Let such as fear thee, and have known thy Testimonies: be turned unto me.

8 O let my heart be sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoak: yet do I not forget thy Statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy Commandments are true: they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy Commandments.

8 O quicken me after thy loving kindness: and so shall I keep the Testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy Law: I should have perished in my trouble.

5 I will never forget thy Commandments: for with them thou hast quickened me.

6 I am thine, O save me: for I have sought thy Commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandment is exceeding broad.

Quomodo dilexi.

LOrd, what love have I unto thy Law: all the day long is my study in it.

2 Thou through thy Commandments hast made me wiser then mine enemies: for they are ever with me.

3 I have more understanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keep thy Commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy Judgements: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter then honey unto my mouth.

8 Through thy Commandments I get understanding: therefore I hate all wicked ways.

Lucerna pedibus meis. Morning prayer.

THy word is a lanthorn unto my feet: and a light unto my paths.

2 I have sworn and am stedfastly purposed: to keep thy righteous Judgements.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy Judgements.

5 My soul is alway in my hand: yet do I not forget thy Law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy Commandments.

7 Thy

7 Thy Testimonies have I claimed as my heritage for ever: and why? they are the very joy of mine heart.

8 I have applied my heart to fulfil thy Statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy Law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keep the Commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy Testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy Judgements.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy Law.

7 For I love thy Commandments: above gold and precious stone.

8 Therefore hold I strait all thy Commandments: and all false ways I utterly abhor.

Mirabilia.

Thy Testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy Commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keep not thy Law.

Justus es Domine.

Righteous art thou, O Lord: and true is thy judgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy Commandments.

6 Thy righteousness is an everlasting righteousness: and thy Law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy Commandments.

8 The righteousness of thy Testimonies is everlasting: O grant me understanding, and I shall live.

Clamavi in toto corde meo. } Evening prayer.

I Call with my whole heart: hear me, O Lord; I will keep thy Statutes.

2 Yea, even upon thee do I call: help me, and I shall keep thy Testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night watches: that I might be occupied in thy words.

5 Hear my voice (O Lord) according unto thy loving kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandments are true.

8 As concerning thy Testimonies, I have known long since: that thou hast grounded them for ever.

Vide

Vide humilitatem.

O Consider mine adversity, and deliver me: for I do not forget thy Law.

2 Avenge thou my cause, and deliver me: quicken me according unto thy word.

3 Health is far from the ungodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy Testimonies.

6 It grieveth me when I see the transgressors: because they keep not thy law.

7 Consider, O Lord, how I love thy Commandments: O quicken me according to thy loving kindness.

8 Thy word is true from everlasting: all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgements.

5 Great is the peace that they have which love thy law: and they are not offended at it.

6 Lord I have looked for thy saving health: and done after thy Commandments.

7 My soul hath kept thy Testimonies: and loved them exceedingly.

8 I have kept thy Commandments and Testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandments are righteous.

5 Let thine hand help me: for I have chosen thy Commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 Oh let my soul live, and it shall praise thee: and thy judgements shall help me.

8 I have gone astray like a sheep that is lost: oh seek thy servant, for I do not forget thy Commandments.

Ad Dominum, Psal. 120. } Morning prayer.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech: and to have mine habitation among the tents of Cedar.

5 My soul hath long dwelt among them: that be enemies unto peace.

6 I labor for peace, but when I speak unto them thereof: they make them ready to battel.

Levavi oculos. Psal. 121.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: which hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

6 So that the Sun shall not burn thee by day: neither the Moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Lætatus sum. Psal. 122.

I Was glad when they said unto me: we will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is builded as a city: that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of Judgement: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Ad te levavi oculos meos. Psal. 123.

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himself had not been on our side (now may Israel say:) if the Lord himself had not been on our side when men rose up against us.

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: which hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: which hath made heaven and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that be good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

In convertendo. Psal. 126. Evening prayer.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the South.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labor is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labor that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage, and gift that cometh of the Lord.

5 Like as the arrows in the hand of the Giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that fear the Lord: and walk in his wayes.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house.

4 Thy children like the Olive branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnaverunt. Psal. 129.

MAny a time have they fought against me from my youth up: may Israel now say.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the snares of the ungodly in peices.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosome.

8 So that they which go by, say not so much as the Lord prosper you: we wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

OUt of the deep have I called unto thee, O Lord: Lord hear my voyce.

2 Oh let thine ears consider well: the voyce of my complaint.

3 If thou Lord wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a childe that is weaned from his mother: yea, my soul is even as a weaned childe.

4 O Israel trust in the Lord: from this time forth for evermore.

Memento, Domine. Psal. 132. } Morning prayer.

LOrd, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob.

3 I will not come within the Tabernacle of mine house: nor climbe up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest.

5 Until I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his Tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou and the Ark of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it.

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my Covenant and my Testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfie her poor with bread.

17 I will deck her Priests with health: and her Saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Ecce quam bonum. Psal. 133.

BEhold how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye servants of the Lord.

2 Ye that by night stand in the house of the Lord: even in the Courts of the house of our God.

3 Lift up your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord.

2 Ye that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan.

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouthes, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Jerusalem.

Confitemini. Psal. 136. } { Evening Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Which only doth great wonders: for his mercy endureth for ever.

5 Which by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Which laid out the earth above the waters: for his mercy endureth for ever.

7 Which hath made great lights: for his mercy endureth for ever.

8 The Sun to rule the day: for his mercy endureth for ever.

9 The Moon and the Stars to govern the night: for his mercy endureth for ever.

10 Which smote Egypt with their first-born: for his mercy endureth for ever.

11 And brought out Israel from among them: for his mercy endureth for ever.

12 With a mighty hand and a stretched out arm: for his mercy endureth for ever.

13 Which divided the red Sea in two parts: for his mercy endureth for ever.

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But

15 But as for Pharaoh and his host, he overthrew them in the red Sea: for his mercy endureth for ever.

16 Which led his people through the wilderness: for his mercy endureth for ever.

17 Which smote great kings: for his merry endureth for ever.

18 Yea, and slew mighty kings: for his mercy endureth for ever.

19 Sehon king of the Amorites: for his mercy endureth for ever.

20 And Og the king of Basan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever.

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Which remembred us when we were in trouble: for his mercy endureth for ever.

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Which giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. 137.

BY the waters of Babylon we sate down and wept: when we remembred thee, O Sion.

2 As for our Harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heaviness: sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee thou heardest me: and endowedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever, despise not then the works of thine own hands.

Domine, probasti. Psal. 139. { Morning Prayer.

O Lord, thou hast searched me out and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my: bed and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climbe up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the Sea.

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light (to thee) are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are moe in number then the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

DEliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpned their tongues like a serpent: Adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, which are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord. Thou art my God: hear ỳ voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battel.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

LOrd, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be enclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break mine head: yea, I will pray yet against their wickedness.

7 Let their Judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: & let me ever escape them.

Voce mea ad Dominum. Pſal. 142. } Evening Prayer.

ICryed unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine, exaudi. Psal. 143.

HEar my prayer, O Lord, and consider my desire: hearken unto me for thy truth & righteousness sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee, as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning: for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Benedictus Dominus. Psal. 144. { Morning Prayer.

BLessed be the Lord my strength: which teacheth my hands to war, and my fingers to fight.

2 My hope and my fortress, my castle and deliverer; my defender, in whom I trust: which subdueth my people that is under me.

3 Lord what is man that thou hast such respect unto him: or the son of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heavens, O Lord, and come down: touch the mountains, and they shall smoak.

6 Cast forth thy lightning and tear them: shoot out thine Arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed Lute.

10 Thou hast given victory unto kings: and hast delilivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy

13 Happy are the people that be in such a case: yea blessed are the people which have the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I Will magnifie thee, O God my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praised: there is no end of his greatnes.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works.

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatnes.

7 The memorial of thine abundant kindnes shall be shewed: and men shall sing of thy righteousnes.

8 The Lord is gracious and merciful: long suffering and of great goodnes.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy Kingdom: and talk of thy power.

12 That thy power, thy glory, and mightines of thy Kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that be down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousnes.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being I will sing praises unto my God.

2 O put not your trust in Princes, nor in any childe of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Which made heaven and earth, the Sea and all that therein is: which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Laudate Dominum. Psal. 147. } Evening prayer.

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the Harp unto our God.

8 Which covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Which giveth fodder unto the cattel:

tel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word unto Jacob: his Statutes and Ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his Laws.

Landate Dominum. Psal. 148.

O Praise the Lord of heaven: praise him in the height.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sun and Moon: praise him all ye stars and light.

4 Praise him all ye heavens: and ye waters that be above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps.

8 Fire and hail, snow and vapours: winde and storm fulfilling his word.

9 Mountains and all hills: fruitful trees and all Cedars.

10 Beasts and all cattel: worms, and feathered fowls.

11 Kings of the earth, and all people: Princes and all Judges of the world.

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his Saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. 149.

O Sing unto the Lord a new song: let the congregation of Saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek hearted.

5 Let the Saints be joyful with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be avenged of the heathen: and to rebuke the people.

8 To binde their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the Trumpet: praise him upon the Lute and Harp.

4 Praise him in the Cymbals and dances: praise him upon the strings and Pipe.

5 Praise him upon the well tuned Cymbals: praise him upon the loud Cymbals.

6 Let every thing that hath breath: praise the Lord.

FINIS.

Certain godly prayers to be uſed for ſundry purpoſes.

¶ A Prayer neceſſary for all perſons.

O Moſt merciful God, I a wretched ſinner acknowledge my ſelf bound to keep thy holy Commandments, but yet unable to perform them, and to be accepted for juſt without the righteouſneſs of Jeſus Chriſt thy onely Son, who hath perfectly fulfilled thy Law, to juſtifie all them that believe and truſt in him. Therefore grant me grace, I beſeech thee, to be occupied in doing of good works, which thou commandeſt in holy Scripture, all the days of my life to thy glory, and yet to truſt onely in thy mercy, and in Chriſts merits, to be purged from my ſins, and not in my good works, be they never ſo many. Give me grace to love thy Word fervently, to ſearch the Scriptures diligently, to read them humbly, to underſtand them truly, to live after them effectually. Order my life ſo, O Lord, that it may be alway acceptable unto thee. Give me grace, not to rejoyce in any thing that diſpleaſeth thee, be they never ſo contrary to my deſires. Teach me ſo to pray, that my petitions may be graciouſly heard of thee. Keep me upright among diverſities of opinions and judgements in the world, that I never ſwerve from thy truth taught in holy Scripture. In proſperity, O Lord, ſave me, that I wax not proud. In adverſity help me that I neither deſpair nor blaſpheme thy holy Name, but taking it patiently, to give thee thanks, and truſt to be delivered after thy pleaſure. When I happen to fall into ſin through frailty, I beſeech thee to work true repentance in my heart, that I may be ſorry without deſperation, truſt in thy mercy without preſumption, that I may amend my life, and become truly religious without hypocriſie, lowly in heart without fainting, faithful and truſty without deceit, merry without lightneſs, ſad without miſtruſt, ſober without ſlothfulneſs, content with mine own without covetouſneſs, to tell my neighbor his fault charitably without diſſimulation, to inſtruct mine houſhold in thy Lawes truly, to obey our King and all Governors under him unfainedly, to receive all Laws and common ordinances (which diſagree not from thy holy word) obediently, to pay every man that which I owe unto him truly; to backbite no man, nor ſlander my neighbor ſecretly, and to abhor all vice, loving all goodneſs earneſtly. O Lord, grant me this to do, for the glory of thy holy Name. Amen.

A prayer neceſſary to be ſaid at all times.

O Bountiful Jeſu, O ſweet Saviour, O Chriſt the Son of God, have pity upon me, mercifully hear me, and deſpiſe not my prayer. Thou haſt created me of nothing, thou haſt redeemed me from the bondage of ſin, death and hell, neither with gold, nor ſilver, but with thy moſt precious body once offered upon the Croſs, and thine own blood once ſhed for all my ranſome. Therefore caſt me not away, whom thou by thy great wisdom haſt made: deſpiſe me not whom thou haſt redeemed with ſuch a precious treaſure: nor let my wickedneſs deſtroy that which thy goodneſs hath builded. Now whiles I live, O Jeſu, have mercy on me, for if I die out of thy favour, it will be too late afterward to call for thy mercy: whiles I have time to repent, look upon me with thy merciful eyes, as thou diddeſt vouchſafe to look upon Peter thine Apoſtle, that I may bewail my ſinful life, and obtain thy favor and die therein. I acknowledge that if thou ſhouldeſt deal with me according to very juſtice, I have deſerved everlaſting death. Therefore I appeal to thy high Throne of mercy, truſting to obtain Gods favour, not for my merits, but for thy merits, O Jeſu, who haſt given thy ſelf an acceptable ſacrifice to thy Father, to appeaſe his wrath, and to bring all ſinners, truly repenting and amending their ſinful life, into his favor again. Accept me, O Lord, among the number of them that ſhall be ſaved, for-

forgive me my sins, give me grace to lead a godly and innocent life, grant me thy heavenly wisdom, inspire my heart with Faith, Hope and Charity, give me grace to be humble in prosperity, patient in adversity, obedient to my Rulers, faithful unto them that trust me, dealing truly with all men, to live chastly in wedlock, to abhorre adultery, fornication, and all uncleanness, to do good after my power unto all men, to hurt no man, that thy Name may be glorified in me during this present life, and that I afterward may obtain everlasting life, through thy mercy and the merits of thy passion. Amen.

¶ A general Confession of sins to be said every morning.

O Almighty God, our heavenly Father, I confess and acknowledge, that I am a miserable and wretched sinner, and have manifold ways most grievously transgressed thy most godly Commandements, through wicked thoughts, ungodly lusts, sinful words and deeds committed all my whole life. In sin am I born and conceived, and there is no goodness in me, in as much as if thou shouldest enter into thy narrow judgement with me, judging me according unto the same, I were never able to suffer and abide it, but must needs perish and be damned for ever: So little help, comfort or succour is there either in me, or in any other creature. Onely this is my comfort (O heavenly Father) that thou didst not spare thy onely dear beloved Son, but diddest give him up unto the most bitter and most vile and slanderous death of the Crose for me: that he might so pay the ransom for my sins, satisfie thy judgement, still and pacifie thy wrath, reconcile me again unto thee, and purchase me thy grace and favour, and everlasting life. Wherefore through the merit of his most bitter death and passion, and through his innocent blood-shedding, I beseech thee, O heavenly Father, that thou wilt vouchsafe to be gracious and merciful unto me, to forgive and pardon me all my sins, to lighten my heart with thy holy Spirit, to renew, confirm and strengthen me with a right and perfect faith, and to inflame me in love toward thee and my neighbour, that I may henceforth with a willing and glad heart walk as becometh me in thy most godly Commandments, and so glorifie and praise thee everlastingly. And also that I may with a free conscience, and quiet heart, in all manner of temptations, afflictions, or necessities, and even in the very pangs of death cry boldly and merrily unto thee, and say, I believe in God the Father Almighty maker of heaven and earth, and in Jesus Christ, &c. But, O Lord God, heavenly Father, to comfort my self in affliction, and temptation, with these Articles of the Christian Faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed unto, and called upon for it, I come unto thee to pray and beseech thee, both for that, and for all other my necessities, even as thy dear beloved Son our Saviour Jesus Christ himself hath taught us. And from the very bottom of my heart I cry, and say, Our Father which art in heaven, hallowed be thy Name, &c.

¶ A prayer to be said in the Morning.

O Merciful Lord God, heavenly Father, I render most high lauds, praise and thanks unto thee, that thou hast preserved me both this night, and all the times and days of my life hitherto, under thy protection, and hast suffered me to live unto this present hour. And I beseech thee heartily, that thou wilt vouchsafe to receive me this day, and the residue of my whole life from henceforth into thy tuition, ruling and governing me with thy holy Spirit, that all manner of darkness, of mis-belief, infidelity, and of carnal lusts and affections, may be utterly chased and driven out of my heart, and that I may be justified and saved both body and soul, through a right and perfect faith, and so walk in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Jesus Christ our Lord and Saviour. Amen.

ALl possible thanks that we are able, we render unto thee, O Lord Jesus Christ, for that thou hast willed this night past to be prosperous unto us: and we beseech thee likewise to prosper all this same day unto us for thy glory, and for the health of our soul, and

that thou which art the true light not knowing any going down, and which art the Sun eternal, giving life, food and gladnes unto all things, vouchsafe to shine into our mindes, that we may not any where stumble to fall into any sin, but may through thy good guiding and conducting, come to the life everlasting. Amen.

O Lord Jesus Christ which art the true Sun of the world, evermore arising, and never going down, which by thy most wholsome appearing and light, doest bring forth, preserve, nourish, and refresh all things, as well that are in heaven, as also that are on earth, we beseech thee mercifully and favourably to shine into our hearts, that the night and darknes of sins, and the mists of errors on every side driven away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemly walk, as in the day time, being pure and clean from the works of darknes, and abounding in all good works which God hath prepared for us to walk in, which with the Father and with the holy Ghost, livest and reignest for ever and ever and ever. Amen.

O God and Lord Jesus Christ, thou knowest, yea, and hast also taught us how great the infirmity and weaknes of man is, and how certain a thing it is that it can do nothing without thy godly help. If man trust in himself, it cannot be avoided, but that he must run headlong, and fall into a thousand undoings and mischiefs: O our Father, have thou pitty and compassion upon the weaknes of us thy children, be thou prest and ready to help us, always shewing thy mercy upon us, and prospering whatsoever we godly go about: so that thou giving us light, we may see what things are truly good indeed: thou incouraging us, we may have an earnest desire to the same: and thou being our guide, we may come where to obtain them: for we having nothing but mistrust in our selves, do yield and commit our selves full and whole unto thee alone, which workest all things in all creatures, to thy honour and glory. So be it.

¶ A prayer to be said at night going to bed.

O Merciful Lord God, heavenly Father, whether we sleep or wake, live or die, we are always thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darknes, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in me through a right and pure faith, and that I may alway be found to walk and live after thy will and pleasure, through Jesus Christ our Lord and Saviour. Amen.

¶ A prayer containing the duty of every true Christian.

O Most mighty God, merciful and loving Father, I wretched sinner come unto thee in the Name of thy dearly beloved Son Jesus Christ my onely Saviour and Redeemer: and I most humbly beseech thee for his sake to be merciful unto me, and to cast all my sins out of thy sight and remembrance, through the merits of his bloody death and passion. Pour upon me, O Lord, thy holy Spirit of wisdome and grace, govern and lead me by thy holy word, that it may be a lanthorn unto my feet, and a light unto my steps. Shew thy mercy upon me, and so lighten the natural blindnes and darknes of my heart through thy grace, that I may daily be renewed by the same Spirit and grace: By the which, O Lord, purge the grossnes of my hearing and understanding, that I may profitably read, hear, and understand thy word and heavenly will, believe, and practise the same in my life and conversation, and evermore hold fast that blessed hope of everlasting life. Mortifie and kill all vice in me, that my life may express my faith in thee: mercifully hear the humble suit of thy servant, and grant me thy peace all my days: graciously pardon mine infirmities, and defend me in all dangers of body, goods and name: but most chiefly my soul against all assaults, temptations, accusations, subtil baits and sleights of that old enemy of mankind, Satan that roaring lion, ever seeking whom he may devour.

And here, O Lord, I prostrate, with most

moſt humble mind crave of thy divine Majeſty to be merciful unto the univerſal Church of thy Son Chriſt: And ſpecially according to my bounden duty beſeech thee for his ſake, to bleſs, ſave and defend the principal member thereof, thy ſervant our moſt dear and Soveraign Lord King Charles, encreaſe in his Royal heart true faith, godly zeal, and love of the ſame: and grant him victory over all his enemies, a long, proſperous, and honorable life upon earth, a bleſſed end, and life everlaſting.

Moreover, O Lord, grant unto his Majeſties moſt honorable Counſellors, and every other member of this thy Church of England, that they and we in our ſeveral callings may truly and godly ſerve thee. Plant in our hearts true fear, and honor of thy Name, obedience to our Prince, and love to our neighbors: encreaſe in us true faith, and religion: repleniſh our minds with all goodneſs, and of thy great mercy keep us in the ſame till the end of our lives: Give unto us a godly zeal in prayer, true humility in proſperity, perfect patience in adverſity, and continual joy in the holy Ghoſt.

And laſtly, I commend unto thy Fatherly protection all that thou haſt given me, as wife, children, and ſervants: Aid me, O Lord, that I may govern, nouriſh, and bring them up in thy fear and ſervice: And foraſmuch as in this world, I muſt always be at war and ſtrife, not with one ſort of enemies, but with an infinite number, not onely with fleſh and blood, but with the devil, which is the Prince of darkneſs, and with wicked men, executers of his moſt damnable will: grant me therefore thy grace, that being armed with thy defence, I may ſtand in this battel with an invincible conſtancy againſt all corruption, which I am compaſſed with on every ſide, until ſuch time as I having ended the combat, which during this life I muſt ſuſtain, in the end I may attain to thy heavenly reſt: which is prepared for me and all thine elect, through Chriſt our Lord and onely Saviour. Amen.

¶ Certain godly prayers for ſundry days.

Munday.

ALmighty God, the Father of mercy, and God of all comfort, which onely forgiveſt ſin: forgive unto us our ſins, good Lord, forgive unto us our ſins: that by the multitude of thy mercies they may be covered and not imputed unto us, and by the operation of the holy Ghoſt we may have power and ſtrength hereafter to reſiſt ſin, by our Saviour and Lord Jeſus Chriſt. Amen.

Tueſday.

O Lord God, which deſpiſeſt not a contrite heart, and forgetteſt the ſins and wickedneſs of a ſinner, in what hour ſoever he doth mourn and lament his old maner of living: grant unto us, O Lord, true contrition of heart, that we may vehemently deſpiſe our ſinful life paſt, and wholly be converted unto thee, by our Saviour and Lord Jeſus Chriſt. Amen.

Wedneſday.

O Merciful Father, by whoſe power and ſtrength we may overcome our enemies both bodily and ghoſtly: grant unto us, O Lord, that according to our promiſe made in our Baptiſm, we may overcome the chief enemies of our ſoul, that is, the deſires of the world, the pleaſures of the fleſh, and the ſuggeſtions of the wicked ſpirit, and ſo after lead our lives in holineſs and righteouſneſs, that we may ſerve thee in ſpirit and truth, and that by our Saviour and Lord Jeſus Chriſt. Amen.

Thurſday.

O Almighty and everlaſting God, which not onely giveſt every good and perfect gift, but alſo increaſeſt thoſe gifts that thou haſt given: we moſt humbly beſeech thee, merciful God, to increaſe in us the gift of faith, that we may truly believe in thee, and in thy promiſe made unto us: and that neither by our negligence, nor infirmity of the fleſh, nor by grievouſneſs of temptation, neither by the ſubtil crafts and aſſaults of the devil, we be driven from faith in the bloud of our Saviour and Lord Jeſus Chriſt. Amen.

Friday.

GRant unto us, O merciful God, we moſt heartily beſeech thee, knowledge

ledge and true understanding of thy word, that all ignorance expelled, we may know what thy will and pleasure is in all things, and how to do our duties, and truly to walk in our vocation, and that also we may express in our living, those things that we do know, that we be not onely knowers of thy word, good Lord, but also be workers of the same, by our Saviour and Lord Jesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared everlasting life to all those that be thy faithful servants: grant unto us, Lord, sure hope of the like everlasting, that we being in this miserable world, may have some taste and feeling of it in our hearts, and that not by our deserving, but by the merits and deserving of our Saviour and Lord Jesus Christ. Amen.

O Merciful God, our onely aid, succor, and strength at all times: grant unto us, O Lord, that in the time of prosperity, we be not proud, and so forget thee, but that with our whole heart and strength we may cleave unto thee, and in the time of adversity that we fall not into infidelity and desperation, but that alwayes with a constant faith we may call for help unto thee. Grant this, O Lord, for our Advocates sake and Saviour Jesus Christ. Amen.

Sunday.

O Almighty and merciful Lord, which givest unto thy elect people the holy Ghost, as a sure pledge of thy heavenly Kingdom: Grant unto us, O Lord, thy holy Spirit, that he may bear witness with our spirit, that we be thy children and heirs of thy kingdom, and that by the operation of this Spirit, we may kill all carnal lusts, unlawful pleasures, concupiscences, evil affections contrary unto thy will, by our Saviour and Lord Jesus Christ. Amen.

¶ A prayer for trust in God.

The beginning of the fall of man was trust in himself. The beginning of the restoring of man, was distrust in himself, and trust in God, O most gracious and most wise guide, our Saviour Christ, which doest lead them the right way of immortal blessedness, which truly and unfainedly trusting in thee, commit themselves to thee: grant us that like as we be blind and feeble indeed, so we may take and repute our selves, that we presume not of our selves to see to our selves, but so far to see, that alway we may have thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selves wholly unto thee, that thou which onely knowest the way, mayest lead us the same way unto our heavenly desires: to thee with the Father and the holy Ghost, be glory for ever. Amen.

¶ A prayer against worldly carefulness.

O Most dear and tender Father, our defender and nourisher, endue us with thy grace, that we may cast off the great blindness of our minds, and carefulness of worldly things, and may put our whole study and care in keeping of thy holy Law, and that we may labor and travel for our necessities in this life like the birds of the air, and the lilies of the field, without care. For thou hast promised to be careful for us, and hast commanded that upon thee we should cast all our care: which livest and reignest world without end. Amen.

¶ A prayer against temptation.

O Lord Jesus Christ, the onely stay and defence of our mortal state, our onely hope, our onely salvation, our glory and our triumph, who in the flesh (which thou hadst for our onely cause taken upon thee) didst suffer thy self to be tempted of Satan, and who onely and alone of all men didst utterly overcome and vanquish sin, death, the world, the devil, and all the kingdom of hell: and whatsoever thou hast so overcome, for our behoof it is that thou hast overcome it, neither hath it been thy will, to have any of thy servants to keep battel, or fight with any the aforesaid evils, but of purpose to reward us with a crown of the more glory for it, and to the intent, that thou mightest likewise overthrow Satan in thy members, as thou hadst before done in thine own per-

perſon, gide thou, (we beſeech thee) unto us thy ſouldiers (O lion moſt victorious of the tribe of Juda) ſtrength againſt the roaring lion, which continually wandreth to and fro, ſeeking whom he may devour. Thou being that ſame Serpent, the true giver of health and life, that was nailed on high upon a tree, give unto us thy lilly ones wilines againſt the deceitful awaiting of the moſt ſubtil ſerpent. Thou being a Lamb as white as ſnow, the vanquiſher of Satans tyranny, give unto us thy little ſheep, the ſtrength and vertue of thy Spirit, that being in our own ſelves weak and feeble, and in thee ſtrong and valiant, we may withſtand and overcome all aſſaults of the devil, ſo that our ghoſtly enemy may not glory on us, but being conquered through thee, we may give thanks unto thy mercy which never leaveſt them deſtitute that put their truſt in thee. Who liveſt and reigneſt God for ever without end. Amen.

¶ A prayer for the obtaining of Wiſdom. Wiſd. 9.

O God of our fathers, and Lord of mercy, thou that haſt made all things with thy word, and ordained man through thy wisdom, that he ſhould have dominion over the creatures which thou haſt made, that he ſhould order the world according to equity and righteouſneſs, and execute judgement with a true heart: give me wiſdom, which is ever about thy ſeat, and put me not out from among thy children: for I thy ſervant and ſon of thine handmaid, am a feeble perſon, of a ſhort time, and too young to the underſtanding of thy judgement and laws: yea, though a man be never ſo perfect among the children of men, yet if thy wisdom be not with him, he ſhall be nothing worth. O ſend thy wisdom out of thy holy heavens, and from the throne of thy Majeſtie, that ſhe may be with me, and labor with me, that I may know what is acceptable in thy ſight: for ſhe knoweth and underſtandeth all things, and ſhe ſhall conduct me right ſoberly in thy works, and preſerve me in her power, ſo ſhall my works be acceptable. Amen.

¶ A prayer for patience in trouble.

HOw haſt thou (O Lord) humbled and plucked me down? I dare now unneaths make my prayers unto thee, for thou art angry with me, but not without my deſerving. Certainly I have ſinned, O Lord, I confeſs it, I will not deny it: but, O my God, pardon my treſpaſſes, releaſe my debts, render now thy grace again unto me, ſtop my wounds, for I am all to plagued and beaten, yet Lord, this notwithſtanding, I abide patiently, and give my attendance on thee, continually waiting for relief at thy hand, and that not without skill, for I have received a token of thy favor and grace towards me, I mean thy word of promiſe concerning Chriſt, who for me was offered on the Croſs for a ranſom, a ſacrifice and price for my ſins: wherefore according to that thy promiſe, defend me Lord by thy right hand, and give a gracious ear to my requeſt, for all mans days are but vain. Beat down therefore mine enemies thine own ſelf with thy power, which art my onely aider and protector, O Lord God Almighty. Amen.

¶ A prayer to be ſaid at the hour of death.

O Lord Jeſus, which art the onely health of all men living, and the everlaſting life of them which die in faith: I wretched ſinner give and ſubmit my ſelf wholly unto thy moſt bleſſed will. And being ſure that the thing cannot periſh which is committed unto thy mercy, willingly now I leave this frail and wicked fleſh, in hope of the reſurrection, which in better wiſe ſhall reſtore it to me again. I beſeech thee moſt merciful Lord Jeſus Chriſt, that thou wilt by thy grace make ſtrong my ſoul againſt all temptation, and that thou wilt cover and defend me with the buckler of thy mercy againſt all the aſſaults of the devil. I ſee and acknowledge that there is in my ſelf no help of ſalvation, but all my confidence, hope and truſt is in thy moſt merciful goodneſs. I have no merits nor good works, which I may alledge before thee. Of ſins and evil works (alas) I ſee a great heap, but through thy mercy I truſt to be in the number of them to whom thou wilt not impute their ſins, but take and accept

me

me for righteous and just, and to be the inheritor of everlasting life. Thou merciful Lord wast born for my sake, thou didst suffer both hunger and thirst for my sake, thou didst preach and teach, thou didst pray and fast for my sake, thou didst all good works and deeds for my sake, thou sufferedst most grievous pains and torments for my sake, and finally, thou gavest thy most precious body to die, and thy blood to be shed on the Crois for my sake. Now most merciful Saviour, let all these things profit me, which thou freely hast given me, that hast given thy self for me. Let thy blood cleanse and wash away the spots and foulnes of my sins. Let thy righteousnes hide and cover mine unrighteousnes. Let the merits of thy passion and blood be the satisfaction for my sins. Give me, Lord, thy grace, that my faith and salvation in thy blood waver not in me, but be ever firm and constant, that the hope of thy mercy and life everlasting never decay in me, that charity wax not cold in me. Finally, that the weaknes of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death shall shut up the eyes of my body, yet that the eyes of my soul may still behold and look upon thee: that when death hath taken away the use of my tongue and speech, yet that my heart may cry and say unto thee, In manus tuas, Domine, commendo spiritum meum, (that is to say) O Lord, into thy hands I give and commit my soul: Domine Jesu, accipe spiritum meum, Lord Jesu, receive my soul unto thee. Amen.

FINIS.

THE

FORM & MANNER

OF

MAKING & CONSECRATING

BISHOPS,

PRIESTS & DEACONS:

According to the

APPOINTMENT

OF THE

Church of England.



LONDON,

Printed by *John Bill* and *Chriſtopher Barker*, Printers to the KINGS moſt Excellent MAJESTY.

MDCLX.

THE PREFACE.

IT is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apoſtles time, there hath been theſe orders of Miniſters in Chriſts Church, Biſhops, Prieſts and Deacons: Which Offices were evermore had in ſuch reverent eſtimation, that no man by his own private authority might preſume to execute any of them, except he were firſt called, tried, examined and known to have ſuch qualities, as were requiſite for the ſame, and alſo by publique prayer, with impoſition of hands, approved and admitted thereunto. And therefore, to the intent theſe orders ſhould be continued, and reverently uſed and eſteemed in this Church of England, it is requiſite that no man, (not being at this preſent, Biſhop, Prieſt, nor Deacon) ſhall execute any of them, except he be called, tried, examined, and admitted, according to the Form hereafter following. And none ſhall be admitted a Deacon, except he be twenty one years of age at the leaſt. And every man which is to be admitted a Prieſt, ſhall be full four and twenty years old. And every man which is to be conſecrated a Biſhop, ſhall be fully thirty years of age. And the Biſhop knowing either by himſelf, or by ſufficient teſtimony, any perſon to be a man of vertuous converſation, and without crime, and after examination and trial, finding him learned in the Latine tongue, and ſufficiently inſtructed in holy Scripture, may upon a Sunday or Holyday, in the face of the Church, admit him a Deacon, in ſuch manner and form as hereafter followeth.

The Form and Manner of Ordering of DEACONS.

FIrſt, When the day appointed by the Biſhop is come, there ſhall be an Exhortation, declaring the Duty and Office of ſuch as come to be admitted Miniſters, how neceſſary ſuch Orders are in the Church of Chriſt, and alſo how the people ought to eſteem them in their Vocation.

After the Exhortation ended, the Archdeacon or his Deputy, ſhall preſent ſuch as ſhall come to the Biſhop to be admitted, ſaying theſe words.

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted Deacons.

The Biſhop.

TAke heed that the perſons whom ye preſent unto us, be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtery duly, to the honor of God, and edifying of his Church.

The Archdeacon ſhall anſwer.

I have enquired of them, and alſo examined them, and think them ſo to be.

And the Biſhop ſhall ſay unto the people.

BRethren, if there be any of you, who knoweth any impediment or notable crime, in any of theſe perſons preſented to be ordered Deacons, for the which he ought not to be admitted to the ſame, let him come forth in the Name of God, and ſhew what the crime or impediment is.

And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from ordering that perſon, until ſuch time as the party accuſed ſhall try himſelf clear of that crime.

Then the Biſhop commending ſuch as ſhall be found meet to be ordered, to the prayers of the Congregation, with the Clerks and people preſent, ſhall ſay or ſing the Letany, as followeth, with the prayers.

The Letany and Suffrages.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son Redeemer of the world: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: Spare us good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever. Spare us good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation.

Good Lord deliver us.

From all blindneſs of heart, from pride, vain-glory, and hypocriſie, from envy, hatred, and malice, and all uncharitableneſs.

Good Lord deliver us.

From fornication and all other deadly ſin, and from all the deceits of the world, the fleſh and the devil.

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtilence and famine, from battel and murder, and from ſudden death.

Good Lord deliver us.

From all ſedition and privy conſpiracy, from all falſe doctrine and hereſie, from hardneſs of heart, and contempt of thy word and commandment.

Good Lord deliver us.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting, and Temptation.

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Cross and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgement.

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule and govern thy holy Church universally in the right way.

We beseech thee to hear us good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousnes and holines of Life, thy servant CHARLES, our most gracious King and Governour.

We beseech thee to hear us good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory.

We beseech thee to hear us good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to hear us good Lord.

That it may please thee to bless and preserve our gracious Queen Mother, Prince James Duke of York, and the rest of the Royal Progeny.

We beseech thee to hear us good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and understanding of thy Word, and that both by their preaching and living, they may set it forth and shew it accordingly.

We beseech thee to hear us good Lord.

That it may please thee to endue the Lords of the Councel, and all the Nobility, with grace, wisdom and understanding.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute Justice, and to maintain truth.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear us good Lord.

That it may please thee to give to all Nations, unity, peace, and concord.

We beseech thee to hear us good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear us good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived.

We beseech thee to hear us good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us good Lord.

That it may please thee to succor, help and comfort all that be in danger, necessity, and tribulation.

We beseech thee to hear us good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring with childe, all sick persons and young children, and to shew thy pity upon all prisoners and captives.

We beseech thee to hear us good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that be desolate and oppressed.

We beseech thee to hear us good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us good Lord.

That it may please thee to forgive our enemies, persecuters and slanderers, and to turn their hearts.

We beseech thee to hear us good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend lives according to thy holy Word.

We beseech thee to hear us good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb

O Lamb of God, that takeſt away the ſins of the world.
Grant us thy peace.
O Lamb of God, that takeſt away the ſins of the world.
Have mercy upon us.
O Chriſt hear us.
O Chriſt hear us.
Lord have mercy upon us.
Lord have mercy us.
Chriſt have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
Lord have mercy upon us.
Our Father which art in heaven, &c.
And lead us not into temptation.
But deliver us from evil. Amen.

The Verſicle.

O Lord deal not with us after our ſins.
Anſwer.
Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful, mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us: and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, help us, and deliver us for thy names ſake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didſt in their days, and in the old time before them.

O Lord ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

From our enemies defend us O Chriſt.

Graciouſly look upon our afflictions.

Pittifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt: graciouſly hear us, O Lord Chriſt.

The Verſicle.

O Lord, let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

¶ Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names ſake turn from us all thoſe evils that we moſt righteouſly have deſerved: and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honor and glory, through our onely Mediator and Advocate Jeſus Chriſt our Lord. Amen.

ALmighty God, which haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doeſt promiſe that when two or three be gathered together in thy Name, thou wilt grant their requeſts: fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlaſting. Amen.

¶ Then ſhall be ſaid alſo this that followeth.

ALmighty God, which by thy divine providence haſt appointed divers orders of miniſters in the Church, and didſt inſpire thine holy Apoſtles, to chooſe unto this order of Deacons, the firſt Martyr S. Stephen with other: mercifully behold theſe thy ſervants now called to the like office and adminiſtration, repleniſh them ſo with the truth of thy doctrine and innocency of life, that both by word and good example, they may faithfully ſerve thee in this office, to the glory of thy Name, and profit of the congregation, through the merits of our Savior Jeſu Chriſt, who liveth and reigneth with thee and the holy Ghoſt, now and for ever. Amen.

Then ſhall be ſung or ſaid the Communion of the day, ſaving the Epiſtle ſhall be read out of Timothy, as followeth.

LIkewiſe muſt the miniſters be honeſt, not double tongued, nor given unto much wine, neither greedy of filthy lucre, but holding the myſtery of the faith, with a pure conſcience: and let them firſt be proved, and then let them miniſter, ſo that no man be able to reprove them. Even ſo muſt their wives be honeſt, not evil ſpeakers, but ſober, and faithful in all things. Let the Deacons be the husbands of one wife, and ſuch as rule their children well, and their own houſholds: For they that miniſter well, get themſelves a good degree, and a great liberty in the faith which is in Chriſt Jeſu.

Theſe things write I unto thee, truſting to come ſhortly unto thee: but and if I tarry long, that then thou mayeſt yet have knowledge how thou oughteſt to behave thy ſelf in the houſe of God, which is the congregation of the living God, the pillar and ground of truth. And without doubt, great is that myſtery of godlineſs, God was ſhewed in the fleſh, was juſtified in the ſpirit, was ſeen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

Or elſe this out of the ſixth of the Acts.

THen the twelve called the multitude of the diſciples together, and ſaid, It is not meet that we ſhould leave the word of God, and ſerve tables: Wherefore, brethren, look ye out among you ſeven men of honeſt report, and full of the holy Ghoſt and wiſdom, to whom we may commit this buſineſs: but we will give our ſelves continually to prayer, and to the adminiſtration of the word. And that ſaying pleaſed the whole multitude. And they choſe Stephen, a man full of faith, and full of the holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicholas, a convert of Antioch. Theſe they ſet before the Apoſtles, and when they had prayed, they laid their hands on them. And the word of God increaſed, and the number of the diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſts were obedient unto the faith.

And before the Goſpel, the Biſhop ſitting in a chair, ſhall cauſe the Oath of the Kings Supremacy, and againſt the power and authority of all foreign Potentates, to be miniſtred unto every of them that are to be ordered.

The Oath of the Kings Sovereignty.

I A. B. do utterly teſtifie and declare in my conſcience, that the Kings Highneſs is the onely ſupreme governor of this Realm, and of all other His Highneſs Dominions and Countreys, alwell in all ſpiritual or eccleſiaſtical things or cauſes, as temporal, and that no foreign Prince, Perſon, Prelate, State or Potentate, hath, or ought to have any juriſdiction, power, ſuperiority, preeminence, or authority eccleſiaſtical, or ſpiritual within this Realm, and therefore I do utterly renounce and forſake all foreign juriſdictions, powers, ſuperiorities, and authorities, and do promiſe that from henceforth I ſhall bear faith and true Allegiance to the Kings Highneſs, His Heirs and lawful Succeſſors, and to my power ſhall aſſiſt and defend all juriſdictions, priviledges, preeminences and authorities, granted or belonging to the Kings Highneſs, His Heirs and Succeſſors, or united and annexed to the Imperial Crown of this Realm. So help me God, and the Contents of this Book.

Then ſhall the Biſhop examine every one of them that are to be ordered, in the preſence of the people, after this manner following.

DO you truſt that you are inwardly moved by the holy Ghoſt to take upon you this office and miniſtration, to ſerve God, for the promoting of his glory, and the edifying of his people?

Anſwer.

I truſt ſo.

The Biſhop.

Do you think that ye truly be called according to the will of our Lord Jeſus Chriſt, and the due order of this Realm, to the Miniſtery of the Church?

Anſwer.

I think ſo.

The Biſhop.

Do you unfeignedly believe all the Canonical Scriptures of the old and new Teſtament?

Anſwer.

I do believe. The

The Biſhop.

WIll you diligently read the ſame unto the people aſſembled in the Church where you ſhall be appointed to ſerve?

Anſwer.

I will.

The Biſhop.

IT appertaineth to the office of a Deacon in the church, where he ſhall be appointed, to aſſiſt the Prieſt in divine ſervice, and ſpecially when he miniſtreth the holy Communion, and to help him in diſtribution thereof, and to read holy Scriptures and Homilies in the Congregation, and to inſtruct the youth in the Catechiſm, to baptize, and to preach, if he be admitted thereto by the Biſhop. And further more, it is his office, where mo vition is ſo made, to ſearch for the ſick, poor, and impotent people of the pariſh, to intimate their eſtates, names, and places where they dwell unto the Curate, that by his exhortation they may be relieved by the pariſh, or other convenient alms: will you do this gladly and willingly?

Anſwer.

I will ſo do by the help of God.

The Biſhop.

WIll you apply all your diligence to frame and faſhion your own lives, and the lives of your family, according to the doctrine of Chriſt, and to make both your ſelves and them, as much as in you lieth, wholeſome examples of the flock of Chriſt?

Anſwer.

I will ſo do, the Lord being my helper.

The Biſhop.

WIll you reverently obey your Ordinary and other chief Miniſters of the Church, and them to whom the government and charge is committed over you, following with a glad minde and will their godly admonitions?

Anſwer.

I will endeavor my ſelf, the Lord being my helper.

Then the Biſhop laying his hands ſeverally upon the head of every of them, ſhall ſay.

Take thou authority to execute the office of a Deacon in the Church of God committed unto thee: In the Name of the Father, the Son, and the holy Ghoſt. Amen.

Then ſhall the Biſhop deliver to every one of them the new Teſtament, ſaying,

Take thou authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be thereto ordinarily commanded.

Then one of them appointed by the Biſhop, ſhall read the Goſpel of that day.

Then ſhall the Biſhop proceed to the Communion, and all that are ordered, ſhall tarry and receive the holy Communion, the ſame day with the Biſhop.

The Communion ended, after the laſt Collect, and immediatly before the Benediction, ſhall be ſaid this Collect following.

ALmighty God, giver of all good things, which of thy great goodneſs haſt vouchſafed to accept and take theſe thy ſervants unto the Offices of Deacons in thy Church: make them we beſeech thee (O Lord) to be modeſt, humble and conſtant in their miniſtration, to have a ready will to obſerve all ſpiritual diſcipline, that they having alwaies the teſtimony of a good conſcience, and continuing ever ſtable and ſtrong in thy Son Chriſt, may ſo well uſe themſelves in this inferiour office, that they may be found worthy to be called unto the higher miniſteries in thy Church, through the ſame thy Son our Saviour Chriſt, to whom be glory and honour world without end. Amen.

And here it muſt be ſhewed unto the Deacon that he muſt continue in that office of a Deacon, the ſpace of a whole year at the leaſt (except for reaſonable cauſes it be otherwiſe ſeen to his Ordinary) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical adminiſtration, in executing whereof, if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Prieſthood.

The

When the exhortation is ended, then shall follow the Communion. And for the Epistle shall be read out of the twentieth Chapter of the Acts of the Apostles, as followeth.

FRom Miletu Paul sent messengers to Ephesus, and called the elders of the congregation: which when they were come to him, he said unto them, Ye know that from the first day that I came into Asia, after what manner I have been with you at all seasons serving the Lord with all humbleness of mind, and with many tears and temptations which happened unto me by the layings await of the Jews, because I would keep back nothing that was profitable unto you, but to shew you, and teach you openly throughout every house, witnessing both to the Jews and also to the Greeks, the repentance that is toward God, and the faith which is toward our Lord Jesus. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall come on me there, but that the holy Ghost witnesseth in every City, saying that bands and trouble abide me. But none of these things move me, neither is my life dear unto my self, that I might fulfil my course with joy, and the ministration of the word which I have received of the Lord Jesu, to testifie the Gospel of the grace of God. And now behold, I am sure that henceforth ye all (through whom I have gone preaching the kingdom of God) shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I have spared no labour, but have shewed you all the counsel of God. Take heed therefore unto your selves, and to all the flock among whom the holy Ghost hath made you overseers, to rule the congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Moreover, of your own selves shall men arise speaking perverse things, to draw disciples after them. Therefore awake, and remember that by the space of three years, I ceased not to warn every one of you night and day with tears.

And now brethren I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance among all them which are sanctified. I have desired no mans silver, gold or vesture: Yea, you know your selves, that these hands have ministred unto my necessities, and unto them that were with me. I have shewed you all things, how that so labouring ye ought to receive the weak, and to remember the words of our Lord Jesus, how that he said, It is more blessed to give than to receive.

Or else this third chapter of the first Epistle to Timothy.

THis is a true saying, If any man desire the office of a Bishop, he desireth an honest work. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetousness, one that ruleth well his own house, one that hath children in subjection with all reverence. For if a man cannot rule his own house, how shall he care for the congregation of God? He may not be a young scholler, lest he swell, and fall into the judgement of the evil speaker. He must also have a good report of them which are without, lest he fall into rebuke and snare of the evil speaker.

1 Tim. 3. This when Deacons and Priests are made both in one day.

Likewise must the ministers be honest, not double tongued, not given to much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience: and let them first be proved, and then let them minister, so that no man be able to reprove them.

Even so must their wives be honest, not evil speakers: but sober and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own households: For they that minister well,

get

get themselves a good degree, and great liberty in the faith, which is in Christ Jesus. These things write I unto thee, trusting to come shortly unto thee: but if I tarry long, that then thou mayest have yet knowledge, how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth.

And without doubt, great is that mystery of godliness: God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

After this shall be read for the gospel, a piece of the last Chapter of Matthew, as followeth.

JEsus came and spake unto them, saying, All power is given unto me in heaven and in earth: go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even until the end of the world.

Or else this that followeth out of the tenth Chapter of Saint John.

VErily verily I say unto you, He that entreth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murderer. But he that entreth in by the door, is the shepherd of the sheep: to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him, for they know not the voice of strangers. This proverb spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep: and all (even as many as came before me) are thieves and murderers, but the sheep did not hear them. I am the door: by me if any man enter in, he shall be safe, and go in and out, and find pasture. A thief cometh not but for to steal, kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd. A good shepherd giveth his life for the sheep. An hired servant and he which is not the shepherd (neither the sheep are his own) seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth and scattereth the sheep. The hired servant fleeth, because he is an hired servant, and careth not for the sheep. I am the good shepherd and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father. And I give my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.

Or else this, of the xx. chapter of John.

THe same day at night, which was the first day of the Sabbaths, when the doors were shut (where the disciples were assembled together, for fear of the Jews) came Jesus, and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you: As my Father sent me, even so send I you also. And when he had said those words, he breathed on them, and said unto them, Receive ye the holy Ghost. Whosoevers sins ye remit, they are remitted unto them: and whosoevers sins ye retain, they are retained.

When the Gospel is ended, then shall be said or sung.

COme holy Ghost eternal God, proceeding from above:

Both from the Father and the Son, the God of peace and love.

Visit our minds, and into us, thy heavenly grace inspire.

That in all truth & godliness, we may have true desire.

Thou art the very comforter, in all woe and distress:

The heavenly gift of God most high, which no tongue can express.

The fountain and the lively spring, of joy celestial.

The fire so bright, the love so clear, and Unction spiritual.

Thou in thy gifts art manifold, whereby Christs Church doth stand.

In faithful hearts writing thy law, the finger of Gods hand.

According to thy promise made, thou givest speech of grace:

That through thy help the praise of God, may sound in every place.

O holy Ghost into our wits, send down thy heavenly light:

Kindle our hearts with fervent love, to serve God day and night.

Strength and stablish all our weakness, so feeble and so frail:

That neither flesh, the world, nor devil, against us do prevail.

Put back our enemy far from us, and grant us to obtain,

Peace in our hearts with God and man, without grudge or disdain.

And grant O Lord, that thou being, our leader and our guide.

We may eschew the snares of sin, and from thee never slide.

To us such plenty of thy grace, good Lord grant, we thee pray:

That thou mayest be our Comforter at the last dreadful day.

Of all strife and dissension, O Lord dissolve the bands:

And make the knots of peace and love, throughout all Christian lands.

Grant us O Lord, through thee to know, the Father most of might.

That of his dear beloved Son, we may attain the sight.

And that with perfect faith also, we may acknowledge thee:

The Spirit of them both alway, one God in persons three.

Laud and praise be to the Father, and to the Son equal:

And to the holy Spirit also, one God coeternal.

And pray we that the onely Son, vouchsafe his Spirit to send.

To all that do profess his Name, unto the worlds end. Amen.

And then the Arch-deacon shall present unto the Bishop, all them that shall receive the order of Priesthood that day, the Arch-deacon saying.

REverend Father in God, I present unto you these persons present, to be admitted to the order of Priesthood.

Cum interrogatione & responsione, ut in ordine Diaconatus.

And then the Bishop shall say to the people.

GOod people, these be they whom we purpose, God willing to receive this day unto the holy office of Priesthood: For after due examination, we find not to the contrary, but that they be lawfully called to their function and ministery, and that they be persons meet for the same: but yet if there be any of you which knoweth any impediment or notable crime of any of them, for the which he ought not to be received into this holy ministery, now in the name of God declare the same.

And if any great crime or impediment be objected.

Ut supra in Ordine Diaconatus, usque ad finem Letaniæ, cum hac Collecta.

ALmighty God, giver of all good things, which by thy holy Spirit hast appointed divers orders of Ministers in thy Church, mercifully behold these thy servants now called to the office of Priesthood, and replenish them so with the truth of thy doctrine and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and profit of thy congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Bishop shall minister unto every one of them the oath concerning the Kings Supremacy, as it is set forth in the order of Deacons. And that done, he shall say unto them which are appointed to receive the said office, as hereafter followeth.

YOu have heard, brethren, as well in your private examination, as in the exhortation, and in the holy lessons taken out of the Gospel, and of the writings of the Apostles, of what dignity, and of how great importance this office is (whereunto ye be called.) And now we exhort you in the Name of our Lord Jesus Christ, to have in remembrance into how high a dignity, and to how chargeable an office ye be called, that is to say, the messengers, the watchmen, the pastors, and the stewards of the Lord, to teach, to premonish, to feed, and provide for the Lords family, to seek for Christs sheep that be dispersed abroad, and for his children which be in the midst of this naughty world, to be saved through Christ for ever. Have alwaies therefore printed in your remembrance, how great a treasure is committed to your charge? for they be the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse and his body.

And

And if it shall chance the same Church or any member thereof, to take any hurt or hindrance, by reason of your negligence, ye know the greatness of the fault, and also of the horrible punishment which will ensue. Wherefore consider with your selves the end of your ministery towards the children of God, towards the spouse and body of Christ, and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either of error in religion, or for viciousness in life:

Then, forasmuch as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that ye may shew your selves kind to that Lord who hath placed you in so high a dignity, as also to beware that neither you your selves offend, neither be occasion that other offend. Howbeit, ye cannot have a mind and a will thereto of your selves, for that power and ability is given of God alone. Therefore ye see how ye ought and have need earnestly to pray for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable unto the same: Ye perceive how studious ye ought to be in reading and in learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause, ye see how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope, that you have well weighed and pondered these things with your selves, long before this time, and that you have clearly determined, by Gods grace, to give your selves wholly to this vocation, whereunto it hath pleased God to call you, so that (as much as lieth in you) you apply your selves wholy to this one thing, and draw all your cares and studies this way, and to this end. And that you will continually pray for the heavenly assistance of the holy Ghost from God the Father, by the mediation of our onely Mediator and Savior Jesus Christ, that by daily reading and weighing of the Scriptures, ye may so wax riper and stronger in your ministery: and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ: and that ye may be wholsome and godly examples and patterns for the rest of the Congregation to follow: and that this present Congregation of Christ here assembled, may also understand your minds and wills in these things: and that this your promise shall more move you to do your duties, ye shall answer plainly to these things, which we in the name of the congregation shall demand of you touching the same.

Do you think in your heart that you be truly called according to the will of our Lord Jesu Christ, and the order of this Church of England, to the Ministery of Priesthood?

Answer.

I think it.

The Bishop.

BE you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesu Christ? And are you determined with the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that you shall be perswaded may be concluded and proved by the Scripture?

Answer.

I am so perswaded, and have so determined by Gods grace.

The Bishop.

WIll you then give your faithful diligence always so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this realm hath received the same, according to the commandments of God, so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same?

Answer.

I will so do by the help of the Lord.

The Bishop.

WIll you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines,

contrary to Gods word, and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion be given?

Answer.

I will, the Lord being my helper.

The Bishop.

WIll you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer.

I will endeavour my self so to do, the Lord being my helper.

The Bishop.

WIll you be diligent to frame and fashion your own selves and your families according to the doctrine of Christ, and to make both your selves and them (as much as in you lieth) wholsom examples and spectacles to the flock of Christ?

Answer.

I will apply my self, the Lord being my helper.

The Bishop.

WIll you maintain and set forwards (as much as lieth in you) quietness, peace and love among all Christian people, and specially among them that are, or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

The Bishop.

WIll you reverently obey your Ordinary and other chief ministers, unto whom the government and charge is committed over you, following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgements?

Answer.

I will so do, the Lord being my helper.

Then shall the Bishop say.

ALmighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, until the time he shall come at the latter day to judge the quick and the dead.

After this the Congregation shall be desired secretly in their prayers, to make humble supplications to God for the foresaid things for the which prayers there shall be a certain space kept in silence.

That done, the Bishop shall pray in this wise.

¶ Let us pray.

ALmighty God, and heavenly Father, which of thine infinite love and goodness towards us, hast given to us thy onely and most dear beloved Son Jesus Christ to be our redeemer, and author of everlasting life, who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors, and pastors, by whose labour and Ministery, he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name. For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same office and ministery of salvation of mankind; we render unto thee most hearty thanks, we worship and praise thee, and we humbly beseech thee, by the same thy Son, to grant unto us all, which either here, or elsewhere call upon thy Name, that we may shew our selves thankful to thee for these and all other thy benefits, and that we may daily increase and go forwards, in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by these thy Ministers, as by them to whom they shall be appointed Ministers, thy holy Name may be always glorified, and thy blessed kingdom enlarged, through the same thy Son our Lord Jesus Christ, which liveth and reigneth with thee, in the unity of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishop with the Priests present, shall lay their hands severally upon the head of every one that receiveth Orders: the receivers humbly kneeling upon their knees, and the Bishop saying.

REceive the holy Ghost: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and of his holy Sacraments. In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Bishop shall deliver to every one of them the Bible in his hand, saying.

TAke thou authority to preach the word of God, and to minister the holy

holy Sacraments in this Congregation, where thou ſhalt be ſo appointed.

When this is done, the Congregation ſhall ſing the Creed; and alſo they ſhall go to the Communion, which all they that receive Orders, ſhall take together, and remain in the ſame place where the hands were laid upon them, until ſuch time as they have received the Communion.

The Communion being done, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid this Collect.

MOſt merciful Father, we beſeech thee ſo to ſend upon theſe thy ſervants thy heavenly bleſſing, that they may be clad about with all juſtice, and that thy word ſpoken by their mouthes may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo that we may have grace to hear and receive the ſame as thy moſt holy word, and the means of our ſalvation, that in all our words and deeds we may ſeek thy glory, and the encreaſe of thy Kingdom, through Jeſus Chriſt our Lord. Amen.

And if the order of Deacons and Prieſthood be given both upon one day, then ſhall all things at the holy Communion be uſed, as they are appointed at the ordering of Prieſts, ſaving that for the Epiſtle, the whole third Chapter of the firſt to Timothy ſhall be read, as it is ſet out before in the order of Prieſts. And immediately after the Epiſtle, the Deacons ſhall be ordered. And it ſhall ſuffice the Letany to be ſaid once.

The form of Conſecrating of an Arch-Biſhop, or Biſhop.

At the Communion.
The Epiſtle.

THis is a true ſaying, If a man deſire the office of Biſhop, he deſireth an honeſt work. A Biſhop therefore muſt be blameleſs, the husband of one wife, diligent, ſober, diſcreet, a keeper of hoſpitality, apt to teach, not given to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetouſneſs, one that ruleth well his own houſe, one that hath children in ſubjection with all reverence. For if a man cannot rule his own houſe, how ſhall he care for the Congregation of God? He may not be a young ſcholar, leſt he ſwell, and fall into the judgement of the evil ſpeaker. He muſt alſo have a good report of them which are without, leſt he fall into rebuke and the ſnare of the evil ſpeaker.

The Goſpel.

JEſus ſaid to Simon Peter, Simon Johanna, loveſt thou me more than theſe? He ſaid unto him, Yea, Lord, thou knoweſt that I love thee: He ſaid unto him, Feed my Lambs. He ſaid to him again the ſecond time, Simon Johanna, loveſt thou me? He ſaid unto him, Yea, Lord, thou knoweſt that I love thee: He ſaid unto him, Feed my ſheep. He ſaid unto him the third time, Simon Johanna, loveſt thou me? Peter was ſorry, becauſe he ſaid unto the third time, Loveſt thou me. And he ſaid unto him, Lord thou knoweſt all things, thou knoweſt that I love thee. Jeſus ſaid unto him, Feed my ſheep.

Or elſe out of the tenth Chapter of John, as before in the order of Prieſts.

After the Goſpel and Creed ended: firſt the elected Biſhop ſhall be preſented by two Biſhops, unto the Arch-Biſhop of that Province, or to ſome other Biſhop appointed by his Commiſſion: the Biſhops that preſent him, ſaying,

MOſt reverend Father in God, we preſent unto you this godly and well learned man to be conſecrated Biſhop.

Then ſhall the Arch-biſhop demand the Kings mandate for the Conſecration, and cauſe it to be read, and the Oath touching the knowledge of the Kings Supremacy, ſhall be miniſtred to the perſons elected, as it is ſet out in the order of Deacons. And then ſhall be miniſtred the Oath of due obedience unto the Arch-biſhop, as followeth.

The Oath of due obedience to the Arch-biſhop.

IN the Name of God, Amen. I. N. choſen Biſhop of the Church and See of N. do profeſs and promiſe all due reverence

verence and obedience to the Archbiſhop, and to the Metropolitical Church of N. and to their ſucceſſors: ſo help me God through Jeſus Chriſt.

This Oath ſhall not be made at the Conſecration of an Arch-biſhop.

Then the Arch-biſhop ſhall move the Congregation preſent, to pray, ſaying thus to them.

BRethren, it is written in the Goſpel of S. Luke, that our Saviour Chriſt continued the whole night in prayer, or ever that he did chooſe and ſend forth his twelve Apoſtles. It is written alſo in the Acts of the Apoſtles, that the diſciples which were at Antioch did faſt and pray, or ever they laid hands upon or ſent forth Paul and Barnabas. Let us therefore, following the example of our Saviour Chriſt and his Apoſtles, firſt fall to prayer, or that we admit and ſend forth this perſon preſented unto us, to the work whereunto we truſt the holy Ghoſt hath called him.

Then ſhall be ſaid the Letany as afore in the order of Deacons.

And after this place, That it may pleaſe thee to illuminate all Biſhops, &c. He ſhall ſay,

That it may pleaſe thee to bleſs this our brother elected, and to ſend thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy Church, and to the honour, praiſe, and glory of thy Name.

Anſwer. We beſeech thee to hear us good Lord.

Concluding the Letany in the end, with this prayer.

ALmighty God, giver of all good things, which by thy holy Spirit haſt appointed divers orders of Miniſters in thy Church, mercifully behold this thy ſervant now called to the work and miniſtery of a Biſhop; and repleniſh him ſo with the truth of thy doctrine, and innocency of life, that both by word and deed he may faithfully ſerve thee in this office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, world without end. Amen.

Then the Archbiſhop ſitting in a chair, ſhall ſay to him that is to be conſecrated.

BRother, foraſmuch as holy Scripture, and the old Canons commandeth, that we ſhould not be haſty in laying on hands and admitting of any perſon to the government of the Congregation of Chriſt, which he hath purchaſed with no leſs price than the effuſion of his own blood: afore I admit you to this adminiſtration, whereunto you are called, I will examine you in certain articles, to the end the congregation preſent may have a trial, and bear witneſs how ye be minded to behave your ſelf in the Church of God.

Are you perſwaded that you be truly called to this miniſtration according to the will of our Lord Jeſus Chriſt, and the order of this Realm?

Anſwer. I am ſo perſwaded.

The Archbiſhop.

ARe you perſwaded that the holy Scriptures contain ſufficiently all doctrine, required of neceſſity for eternal ſalvation through the faith in Jeſus Chriſt? And are you determined with the ſame holy Scriptures, to inſtruct the people committed to your charge, and to teach or maintain nothing as required of neceſſity to eternal ſalvation, but that you ſhall be perſwaded may be concluded and proved by the ſame?

Anſwer. I am ſo perſwaded and determined by Gods grace.

The Archbiſhop.

WIll you then faithfully exerciſe your ſelf in the ſaid holy Scriptures, and call upon God by prayer for the true underſtanding of the ſame, ſo as ye may be able by them to teach and exhort with wholſom doctrine, and to withſtand and convince the gainſayers?

Anſwer. I will ſo do, by the help of God.

The Archbiſhop.

BE you ready with all faithful diligence to baniſh and drive away all erroneous and ſtrange doctrine contrary to Gods word, and both privately and openly to call upon and encourage others to the ſame?

Anſwer. I am ready the Lord being my helper.

The Archbiſhop.

WIll you deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in this world, that you may ſhew your ſelf in all things an example of good works unto others, that the adverſary may be aſhamed, having nothing to lay againſt you?

Anſwer. I will ſo do, the Lord being my helper.

The Archbiſhop.

WIll you maintain and ſet forward (as much as ſhall lie in you) quietneſs, peace and love among all men:

and

and ſuch as be unquiet, diſobedient and crimmous within your Dioceſs, correct and punish according to ſuch authority as ye have by Gods word, and as to you ſhall be committed by the ordinance of this realm?

Anſwer. I will ſo do, by the help of God.

The Archbiſhop.

WIll you ſhew your ſelf gentle, and be merciful for Chriſts ſake to poor and needy people, and to all ſtrangers deſtitute of help?

Anſwer. I will ſo ſhew my ſelf by Gods help.

The Archbiſhop.

ALmighty God our heavenly Father, who hath given you a good wil to do all theſe things: grant alſo unto you ſtrength and power to perform the ſame, that he accompliſhing in you the good work which he hath begun, ye may be found perfect and irreprehenſible at the latter day, through Jeſus Chriſt our Lord. Amen.

Then ſhall be ſung or ſaid, Come holy Ghoſt, &c.

As it is ſet out in the order of Prieſts.

That ended, the Archbiſhop ſhall ſay.

Lord hear our prayer.

Anſwer. And let our cry come unto thee.

¶ Let us pray.

ALmighty God, and moſt merciful Father, which of thine infinite goodneſs haſt given thy only and moſt dear beloved Son Jeſus Chriſt to be our Redeemer and author of everlaſting life, who after that he had made perfect our Redemption by his death, and was aſcended into heaven, poured down his gifts abundantly upon men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtours and Doctors, to the edifying and making perfect his Congregation: grant, we beſeech thee, to this thy ſervant ſuch grace, that he may evermore be ready to ſpread abroad thy Goſpel, and glad tidings of reconcilement to God, and to uſe the authority given unto him, not to deſtroy but to ſave, not to hurt but to help: ſo that he as a wiſe and faithful ſervant giving to thy family meat in due ſeaſon, may at the laſt be received into joy, through Jeſu Chriſt our Lord, who with thee and the holy Ghoſt, liveth and reigneth one God world without end. Amen.

Then the Archbiſhop and Biſhops preſent ſhall lay their hands upon the head of the elected Biſhop, the Archbiſhop ſaying.

TAke the holy Ghoſt, and remember that thou ſtir up the grace of God which is in thee, by impoſition of hands: for God hath not given us the ſpirit of fear, but of power, and love, and ſoberneſs.

Then the Archbiſhop ſhall deliver him the Bible, ſaying.

GIve heed unto reading, exhortation and doctrine. Think upon theſe things contained in this book. Be diligent in them, that the encreaſe coming thereby, may be manifeſt unto all men. Take heed unto thy ſelf, and unto teaching, and be diligent in doing them: for by doing this thou ſhalt ſave thy ſelf and them that hear thee. Be to the flock of Chriſt a ſhepherd not a wolf: feed them, devour them not: hold up the weak, heal the ſick, bind together the broken, bring again the outcaſts, ſeek the loſt, be ſo merciful, that ye be not too remiſs: ſo miniſter diſcipline, that you forget not mercy, that when the chief Shepherd ſhall come, ye may receive the immarceſſible crown of glory, through Jeſus Chriſt our Lord. Amen.

Then the Archbiſhop ſhall proceed to the Communion, with whom the new conſecrated Biſhop, with other ſhall alſo communicate. And for the laſt Collect immediatly before the Benediction, ſhall be ſaid this Prayer.

MOſt merciful Father, we beſeech thee, to ſend down upon this thy ſervant thy heavenly bleſſing, and ſo endue him with thy holy Spirit, that he preaching thy word, may not only be earneſt to reprove, beſeech, and rebuke, with all patience and doctrine, but alſo may be, to ſuch as believe, an wholſom example, in word, in converſation, in love, in faith, in chaſtity, and purity: that faithfully fulfilling his courſe, at the latter day he may receive the crown of righteouſneſs laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the holy Ghoſt, world without end. Amen.

FINIS.

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